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CHRISTIANITY

PLACED UPON

ITS OWN PRINCIPLES,

THE BEST MEANS OF PROMOTING

CIVILIZATION, RELIGION AND HAPPINESS,

OR COUNSEL TO THE OPPRESSED.

BY SAMUEL EVANS.

FOR SALE AT No. 19 ANN STREET, Second Floor.

PRICE. 25 CTS,

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By SAMUEL EVANS.

For the oppression of the poor, for the sighing of the needy, now will I arise; saith the Lord.—PSALMS, XII, 5.

For I must speak what wisdom would conceal,
And truth invidious to the great reveal.
Bold is the task when subjects grow too wise
To instruct the Monarch where his error lies.—POPE'S HOMER.

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INTRODUCTION.

That the economy of religion contained in the scriptures is of God, none but the misguided or the ill-informed will presume to deny; every well informed mind will readily admit, that whenever the human family shall submit and reduce to practice the teachings of the Bible, a most extraordinary improvement will immediately ensue in the character and condition of man. This globe, which to such a large extent, is allowed to remain an unsightly wilderness, would soon be transformed into the abode of resplendant beauty and fruitfulness; the race of men would be greatly multiplied; human life would be materially lengthened, all the grievous evils which now afflict society would be removed, men would learn the wisdom of dwelling together in peace, harmony and mutual affection, and the race which now bears such a strong resemblance to wild beasts and demons, would soon show a moral resemblance to angels and God, and all Adam's family would soon become wise, virtuous and happy.

But when and by what means shall this happy consummation be brought about? Christianity, which is God's last and only remedy for a sin-afflicted race, has been in the world 1800 years, and its perfect adaptation to all the wants of humanity are abundantly proved by all the vast multitude of every age and country who have submitted to its Divine requirements. But up to this day by far the largest portion of mankind either make a false profession of it or openly reject it, and are trying to content themselves in living without hope and without God, and it remains a

matter of doubt and uncertainty in the mind of the true Christian philanthropist whether the gospel is gaining on the world or the world gaining on the gospel, and this painful perplexity is greatly enhanced by the reflection that there does not appear to be any church or Christian organization now on earth at all likely to extend the benign influence of Christianity through the entire family of man in any given number of years. No man whose opinions are entitled to respect will say there is the slightest proability of the churches of Greece, Rome or England succeeding in converting the world to Christianity, and even suppose this could be regarded probable, the question comes up, in case these converts were no better in a moral and religious sense than the generality of the so-called Christians of these three denominations, how much wiser or better would the race of man be for such a conversion? if none of these ancient branches of the church are at all likely to accomplish the evident design of the Almighty in estab ishing a church on earth, can anybody suppose that any branch of the Protestant church, either the Presbyterian, the Methodist, Baptist or any of the smaller denominations in all Christendom can convert the world through any period of the remote future. I am devoutly thankful that great reformations have been effected, and that the standard of truth, piety and morality have been materially advanced under many forms of Protestantism, but if we analyze even Protestant Christianity by the Holy Scriptures, by which alone it can be properly estimated, it will appear truly lamentable how little has been accomplished towards the conversion of the world. And why? Evidently because Protestantism has never protested loud enough, or long enough, or wisely and distinctively enough against many of the worst evils of Popery. For Protestantism has never carried out those reforms in religion and in the social economy of human life, that its original founders intended, or that the genius of Christianity and the spirit and word of God evidently demanded.

Protestantism is a kind of half-way house between Romanism and the sublime and holy religion of Jesus Christ, and which the Holy Ghost waits to produce in the mind and in the life of every sincere seeker of salvation. It is to this half-way house that Romanism is indebted to this day for her very life and existence. For from this house she receives more to succor and sustain her than from all her pretended authority from antiquity and tradition.

This half-way house has tolerated the iniquitous circumvention of trade and commerce and the hypocrisy of learning to absorb the fruits of the poor man's labor, and as a consequence, two extremes are produced in society, the one very poor and the other very rich; and from these two extremes a large portion of all the vice and misery in the world proceeds. In this house men are allowed to live in costly luxury at the expense of other men's industry, utterly regardless of the poverty and misery around them. In this house that imposture called ordination is allowed, in which mere uninspired men presume to place their hands upon the head of a candidate for the ministry and say, "receive thou power and authority to preach the gospel." In this house young men and mere boys buy up and silence nearly all the talent of usefulness of the church, by the impolicy of one pastor to one congregation. In this house (because forsooth Jesus Christ ordained that apostles and evangelists whose business it was to travel *long* journeys through all lands to propagate the gospel, should be sustained without that labor their circumstances did not allow them to perform,) ministers located in one place and therefore capable of working for an honest living, are allowed to receive many hundreds, and in some instances many thousands of dollars annually, for preaching the gospel. In this house the most incongruous doctrines are proclaimed as the truths of the Bible; and in this house vast multitudes too indolent or too careless to examine truth for

themselves, willingly submit to be led by men made vain and foolish by having been for months and years, at the feet of some professor as vain and foolish as themselves.

Elsewhere in this pamphlet I have given some counsel as to the best principles of church organization, but if any one would ask me what disposition is best to be made of the existing Protestant churches, I would say by all means let them alone, do not perform any act which would create disquietude or discontent in any mind. I would advise all earnest inquirers after truth: try as much as you can; forget both Romanism and Protestantism, and commence reading your Bible without note or comment, in the spirit of earnest prayer, and with a firm resolve to reduce all its teachings to practice; make it your business to form a church or Christian organization of men actuated by the same holy resolve as yourself. But never trouble about Catholics or Protestants, only as they come in your path or under your ministry. Your good speed and the result of your labor under the blessing of God, will induce multitudes to follow your example, and the world will soon be converted.

CHAPTER I.

If a new race of intelligent creatures were to spring into existence, endowed with all the moral, mental, and physical capacities and proclivities of man in his best and most perfect condition, and should the question be proposed, what is the best means of securing to them the highest state of perfection and happiness of which they are capable? a wiser or better reply could not be made than to say, "prevail upon them to allow themselves, in all relations and under all circumstances, to be directed, controled and governed by the infallible teachings of the Holy Scriptures."

If some bad creature could obtain permission to demoralize and ruin this race, he could not do anything as sure to accomplish so malignant a purpose as to act upon the following principles, which have been so long and successfully tried in working out to such a vast extent, the demoralization and misery of the human family.

In the first place, use suitable means to induce these intelligencies to discredit and ignore the truths of the Bible as a revelation from God; then, corrupt the fountain of their thoughts, affections and desires by the fascinating glitter of material objects, and thereby divert their minds from finding supreme happiness in love to the Divine Creator.

The next thing to be attempted in this meditated ruin, would be to permit as large a number as the case required, to violate that important law of revelation, and that necessity of man's being, which renders it incumbent on all men to work with their own hands for an honest living; in the next place, allow these neglecters of a plain duty, to commence a course of deep schem-

ing by which wealth, and all the blandishments which wealth can purchase, would be concentrated in the possession of the indolent non-producers ; an improper and unnatural share of hard toil, combined with all the evils of pinching poverty would then be the lot of virtuous industry ; and pride, luxury and vice would be the reward of that portion of the race who had contrived to get their shoulders from under the burden of manual labor ; in other words, tolerate these non-producers of society in becoming gamblers, tricksters, theatricals, sportsmen, compounders and venders of strong drinks, &c. ; allow the idlers of this race, moreover, (by the tolerance and ignorance of the working classes, without whose permission they could not exist) to become lawyers, doctors, politicians, civil rulers, fraudulent manufacturers and merchants, &c., and allow all these the ordinary privileges, immunities and perquisites usually enjoyed by such in the present condition of human society; and if the devil himself could be vile enough to desire any more effective instrumentality for the overthrow of the race ; all that a capacious minded demon could possibly wish for would be to counsel—"that the wealth, of which virtuous industry had been circumvented, should be employed in building and sustaining universities and seminaries, to which the youths of the non-producing concentrators of wealth may repair, and receive what is called a finished education ; then invest these schools with the exclusive privilege of giving diplomas or certificates of learning, by which one portion of these young students shall be legalized as fit and proper persons to expound the law, and adjust grievances between man and man,—and by which a second portion of them shall prescribe medicine for the sick, and all shall be signally aided in worming themselves into every situation of honor and emolument under the civil government, and at once a state of society would exist strikingly set forth, by the pen of inspiration, and in language embodying an infinitude of meaning. "This

was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her, neither did she strengthen the hands of the poor and needy." "Ill-fated state, to ill, declines," "Where vile men grow rich, and the virtuous poor decline."

Apply this to human society, and could it be supposed that malignity was not satisfied with the ruin of man's best hopes pertaining to this life; but extended even to his spiritual and eternal destiny, nothing could so effectually secure this object; as to counsel a perfect and entire disregard to the teachings of the Bible relative to what is the true scriptural character and constitution of a gospel ministry: and allow the sons of these money concentrators to become ministers of religion, inexperienced and uncalled of God, or his church, with no better qualification than simply that they want an easy, comfortable living; and because that they have been at college some months or years, and have learned the derivation and meaning of a number of terms, and how to accent according to rule. Moreover, they have become slightly acquainted with two or three languages; acquired some knowledge of correct, and beautiful literary composition; know how to read sermons and prayers with becoming attitude and grace of action; (beautiful qualifications for a man whose vocation is to warn sinners to flee from the wrath to come!) allow them to put a glossy interpretation upon those texts of scripture which refer to that kind of remuneration a minister is to receive for preaching the gospel: and because it is said "the laborer is worthy of his hire," (without asking, what is the kind of hire referred to—to whom and under what circumstances is it to be given?) argue that a minister is entitled to as many hundreds or even thousands per annum as he can prevail upon the people to give.

In the next place, allow some pope, cardinal, bishop; some dear pastor, priest or presbytery to perform what is called ordination; (about the proper right of which the learned clergy

have been vainly and most foolishly contending for centuries,) allow some of these to lay their hands upon their heads, and use language which can only be regarded, by intelligent piety, as a most offensive profanation: when they say, "receive thou authority to preach the gospel and administer the sacrament to this congregation." Then regard these dear young gentlemen as eligible, not only to preach the gospel, but to consecrate bread and wine into a sacrament, and administer it to the people, even to men venerable for age and virtue. And the most effectual means is established to prevent any but those so called pastors (made by men) from preaching the gospel; by these means all the piety, intelligence, deep personal experience, disinterested love, burning zeal, and all natural and acquired talents, however valuable, which may exist in the church, are entirely precluded from preaching the gospel.

Surely the world's history may be sought in vain for inconsistency and folly so great; surely no enemy of Christ and true religion could ever adopt measures half so likely to prevent the spread and promotion of religion, as those church authorities have manufactured out of their own foolish heads or wicked hearts.

The above is a general outline of the mode in which men, and even mere boys, are initiated into the ministry—not only amongst the Roman Catholics, but almost all the Protestant churches.

However, allow these dear young pastors matrimony as favorable and as early as possible, and give them each the entire and exclusive charge of a congregation, and a minister is made; but the work of spiritual barrenness and death is sure to be entailed upon the unhappy church and congregation of such a minister. I would appeal to any intelligent Christian, who may be deeply and piously concerned for the promotion of Christianity, to compare the efficiency and the ability of the gospel ministry of any, or all sections of the church at the present day, with the ministry

evidently raised up by the Holy Ghost in the best state of the Jewish and Christian churches : or compare it with the ministry of the ancient Waldenses, or that of the primitive Quakers,—or, particularly, with that ministry raised up under the auspices of the venerable John Wesley. Every person who will investigate this subject can only say with me, there is no reformation in society so much needed, as a reformation in the mode of selecting and constituting ministers of religion. Surely, if saints and angels can weep in heaven, or if demons can laugh and be jubilant in hell, on account of anything done on earth, in either case it must be over the lamentable condition of the so-called gospel ministry.

Whenever the slumbering intellect of man shall fully awake from that sleep to which it has been consigned for long ages, by the worst passions of bad men, it will be as clear as noon-day, that one of the greatest of all demoralizers under which the industrious poor suffer and groan, is a most iniquitous and villainous commerce. I use the term as comprehending all manufacturing, whether of food or clothing, together with all buying and selling, conducted upon principles of extortion and fraud : and when and where the profits of commerce are not laid out, with singleness of purpose, to promote the glory of God in benefiting and blessing the poor and needy. Equitable commerce, that is, commerce connected with labor, and which properly estimates and rewards labor, is of God's appointment, and is wonderfully calculated to unite men together in the bonds of mutual respect and love, and by the assistance of religious principles, to develop every virtuous quality which can make man happy. But commerce, more than any other thing, is perverted from its legitimate use. Commerce, as carried on in these modern times, is a great concentrator of wealth, without right ; it most unrighteously and inhumanly curtails the poor man's wages ; allures the innocent from the path of virtue ; builds and sustains theatres, gambling

houses, gilded saloons for dissipation, drunkenness, and every infamous pursuit. It invents costly and foolish fashions, and incites the poor to adopt them, thereby incurring debts they have not the means to pay. It robs the friendless of their rights, and is the main cause of the orphan's cry and widows' tears. Commerce is a vain, daring and relentless despiser of the Divine law; a desecrator of the Sabbath ; a contumacious rejecter of all true religion ; a daring profaner of the name and being of God. "It proudly stalks abroad through the earth, and concerning oppression, it speaks loftily," and says, "how doth God know ? is there knowledge in the Most High?" (Ps. 73.) Numbers of the best portion of commercial men, it is true, pay some deferential regard to religion, and associate themselves with the church ; but even here their conduct, spirit and example has a most baneful effect ; for they are the main causes of building churches, and of conducting Divine worship upon principles which prevent the humble poor from attending the worship of God ; they greatly mar and profane the service of the sanctnary, by introducing irreligious, hireling musicians and singers ; by these and various other means, causing Divine worship to resemble theatrical performances, to the great disgust of all genuine piety. They are the men who are the main cause of a feeble and inefficient ministry, because they uniformly reject faithful men of God, who are ever disposed to describe and rebuke their conduct. Rich men will not allow any to preach the gospel to them, but smooth tongued flatterers, who will style them merchant princes, and will permit them to hold their connection with the church while they live after their own imaginations, and after the desire of their own eyes. Nay, their minister is expected to explain the possibility of men concentrating wealth by other means than by honest industry ; and possessing at the same time, the inestimable benefits and blessings of true religion. They, moreover, expect their minister to recognize and acknowledge the favorable

hand of the Divine Being in the circumstances of their wealth and distinction; as if Providence had any more to do with their becoming rich, than Providence had to do with the man without a dollar yesterday, but who to-day possesses thousands, extracted from men more honest, but less acute than himself. The example of these rich men is most pernicious upon all coming in contact with them, for whereas they are usually looked up to, as patterns and standards of virtue and goodness, they are only like guides and finger-posts, placed by malignity, in a strange land, to point in a wrong direction; they go not in the right way themselves, and those wishful to do so they turn out of the way. Rich men are the main cause of the largest portion of the poverty, wretchedness, and demoralization in the world. No wonder that rich men should be so uniformly and terribly denounced by all the inspired writers.

Another most oppressive and grievous evil, under which the industrial classes suffer, consists in the effects produced by seminaries and universities of learning, which are established and sustained by men who have concentrated wealth by dealing in honest men's labor.

In remote ages of the world, under the simplest and best forms of civil government—such, for instance, as the best portions of the history of the Jewish nation—honest physical labor was the common and almost universal condition of man; in those days, and in those countries, where men were only allowed to live upon the labor of their own hands, all matters of dissension, and questions of right and wrong, were referred to the judgment and decision of men venerably distinguished for wisdom, virtue and goodness; these were the judges and representatives of the people, who sat in public places, and administered justice from motives of patriotism and good will. Under the same circumstances men had no more occasion for hireling doctors, than they had for professional hireling lawyers; the study of the healing art,

was made the business of all, because all were liable to sickness and premature death, and those whom the God of nature had more particularly endowed with a knowledge of the human frame, and of the art of healing, studied the medical science with the intention of benefiting their fellow creatures. Hence the science of medicine, as well as law, was generally much better understood than it is at the present time ; for if a man had to say, "I am sick," there were numbers of free, willing physicians to say, here, take this, that, or the other root, leaf, plant, herb or mineral, and be healed. And as regards civil government, men of age, combined with experience, virtue, honor, and all other suitable qualities, were, by the voice of the people, and the direction of an over-ruling Providence, called to administer all state affairs.

And those who taught religion did it after the example of the genuine Jewish prophets—Christ and his apostles, namely, from a principle of love to God and to the souls of men, with as little desire of pecuniary reward as the angels in heaven, who cheerfully, constantly, and freely run, or rather fly the errands of Divine goodness and love. But when the vile and the worthless renounced physical labor, and commenced, with lying lips, to buy and sell the labor of others, wealth accumulated in their hands much faster than it did by hard physical toil, the demon of pride and ambition took up his abode in their hearts, with avarice and every bad propensity,, and the vain desire was soon conceived, and willingly cherished, let us have seminaries to which we can send our children to receive a finished education, that our children may be as much distinguished for learning, as we are for wealth and grandeur. Now, doubtless, all useful learning is divine, and considering the great benefits it confers, no man who deserves a place out of a lunatic asylum, will ever utter one word of disparagement ; but the question is open and debateable whether those learned institutions have, in reality, promoted science and sound learning. I am far from being alone in suppos-

ing that if these schools had allowed the study of what are now termed the learned professions to remain where they found them, namely, with the virtuous, the wise, and the good, of mankind, sound learning would probably have been far in advance of what it now is. For, can any sensible man believe that the entire legal profession have, upon the whole, done anything to promote the ends of justice, and to lead men to dwell together in peace, concord and love. Nay, have not law men proved themselves to be most unprincipled, by fomenting the bad passions of men against each other, and cheating their clients, to enrich themselves. Can any person believe that the medical profession have not inflicted more pain and sickness than they have produced ease, comfort and health? Who could enumerate (I need not say the thousands, but) the millions these learned gentlemen have bled to death, physicked to death, fed to death, hungered to death, bathed to death, vomited to death, cold watered to death, poisoned to death? some in ignorance, and some for money, and other vile motives. Who does not know that unless some recent improvement has been made, (taking an historic view of the past,) that the science of to-day, is the dull, stupid, murderous ignorance of to-morrow? Nay, who does not know that the most skillful of the medical profession rarely give their own families any of the poisonous stuff they constantly administer to others.

My limits prevent me saying a word about the politicians and civil rulers, who, to such a large extent, have been wormed into official situations by the influence of the schools; but who can read the history of the world and not say the folly and baseness of their course of action is not more painful than death, and blacker than hell itself? But the race of working men might forgive those learned institutions, for all the black crimes they have committed against them, were it not that they have most foolishly, presumptuously and impiously undertaken to educate men for the Christian ministry,—and not only educate for it, but

they have effectually used their influence to put their dear young pupils into the ministry.

I remember a pious minister who used to say "that the devil took his ease and slept a great part of his time, for all the long centuries the church allowed ministers of the gospel to be supplied so largely from seminaries of learning; but when John Wesley allowed both men and women of good understanding and sound piety, who were called of God, to preach the gospel freely, and work for an honest living at the same time, he awoke in a dreadful raging alarm, and never slept sound any more, till the Methodists established what they pleased to call "Bible Institutions," "Universities," &c., for training ministers; but now, seeing these institutions had become so general, and seeing they had connected with them large salaries for ministers, he had again betaken himself to ease and sleep, being well aware all possible evil would grow and prevail so long as those learned institutions were tolerated by the church." I would request the serious reader to ask himself, if he can suppose for a moment, that there would have been such an endless diversity of conflicting opinions in the professing church, if men of a worldly spirit had not first demanded money for preaching the gospel, which was the main cause of establishing schools, so admirably calculated to minister to the pride and aggrandisement of the clergy, and at the same time to ruin the cause of true religion. Can any serious, intelligent man suppose that if these schools had not existed there would have been any such sect as the "Universalists" or "Unitarians" with an endless variety of other sects, equally absurd and unscriptural? Or can we suppose if these learned school-men had not taken upon them to teach religion, that at this day a large portion of the Christian church would have been afflicted with almost an endless number of foolish, unmeaning ceremonies and sacraments of mere human invention; or should we have seen in the open day, big boys

and full-grown men walking the streets in long floundering feminine apparel ; should we at this day have had a church governed by bishops, who, without authority from God or the Bible, and who, avowedly, without the gift of the Holy Ghost, themselves place their hands upon the head of a candidate for the ministry and say, "Receive thou authority to preach the Gospel?" Can we suppose if these schools for ministers had never been established there would have been ecclesiastical laws to prohibit ministers from laboring with their own hands for an honest livelihood? (why the world knows honest industry is one of the greatest promoters of virtue and happiness, and that idleness is a promoter of immorality and vice ; and all sensible men called of God to preach the gospel know that the experience and practice of religion accompanied with the spirit of God, can enable even plain, uneducated men to preach the ever blessed gospel of God.) Or who can suppose that had these institutions never existed, that more than one-half of all the pulpits in Christendom, Protestant and Catholic, are occupied by young men and even boys, and then these mere children in Divine knowledge and human experience, are, sabbath by sabbath, exhibiting to their worse than stupid congregation, the dry bones exhumed for them by their tutors and professors from the dusty graves of school-men ; and only think that in connection with all this, Catholics are abusing Protestants and Protestants abusing Catholics as to which is anti-Christ, as if they did not comprehend that all spurious Christianity was anti-Christ. Or had it not been for these schools, should we have such large numbers of the church membership as ignorant of, and as dead to vital Christianity as the inhabitants of the grave? I know it may be said that many of the most eminent ministers have come from these colleges, but these colleges did not make one of them eminent, and the church would have been blessed with all these and a very large number of others equally eminent,

without one of these schools; and at the same time been relieved of large numbers of inefficient and unworthy ministers. Eminent ministers become such by the practice and experience of Christianity, and by the ardent study for, and active labor in the ministry. But it is said, without these institutions we could not have an intelligent ministry, but the very reverse is the truth of the position, for no ministry is so intelligent as that which applies itself to the acquisition of knowledge from a principle of burning love to the souls of men. Moreover, who ever heard one sentiment advanced by any of those learned scholastics pertaining to history, philosophy, theology, or in fact, any other science, that was not accessible to all men of ordinary capacity and research? But it is said those institutions are promoters of elegance and refinement in dress and manners in all countries where they exist. But who does not know that the devil, himself, of all creatures, is the most elegant, refined, genteel and bland in his demeanor, and when he puts on his holiday dress, he is always seen in the finest broadcloth, cut in a style in which judgment is combined with taste, to make him neat and attractive.

I know well those institutions are most impressively ostensible as to the great and invaluable benefits they confer. But I know also as far as the industrious poor are concerned, their effect upon society has been well illustrated by the father of fables "who tells of a monkey overtaking two cats quarreling about a lump of cheese—the monkey intruded by saying he had a pair of scales with him, and by their permission he would divide the subject of dispute into two equal parts, but the cats soon discovered piece after piece first eaten out of one end of the scale, and then out of the other, till there remained little likelihood of much remaining for them, when they agreed to request to take the cheese just as it was. But the monkey replied that a certain portion of all adjudicated property always belonged to

those who administered justice in all civilized states, and thus saying, he, in courtly style, walked off with the cheese." Just so those institutions, so long as they exist upon their present principles, feast and aggrandize themselves out of the industry of the virtuous poor. Surely if the angel of the Lord would say "curse ye Meroz. curse ye bitterly, curse the inhabitants thereof, because they came not up to the help of the Lord against the enemies of Israel," what must he say against those proud, indolent, non-producing oppressors of honest men.

The purport of the following pages is to point out the best means to be employed in order that the fruit of labor may remain in the possession of its legitimate owners, and by them be employed in emancipating honest industry from the ignorance, poverty, and wretchedness the proud oppressors of mankind have subjected it to. When this shall be realized, the inevitable consequence will be, the indolent non-producers will have to provide for themselves. They will then apply science and learning to direct labor, to procure an honest livelihood. This waste, howling wilderness of a wicked world, will then soon be transformed into a fruitful field, and "glory to God in the highest, peace on earth, and good will to men," would universally prevail.

CHAPTER II.

Every sensible man must be convinced, that the condition of working men is not what the Supreme Creator designed it should be ! Labor, as is well known, is the source of all wealth, and is designed to contribute to man's temporal, moral and spiritual well-being ; but, in consequence of the misappropriation and unequal division of labor and its fruits, the whole foundation of the social compact is out of joint.

Under Divine inspiration, Moses inaugurated a system of government, wisely calculated to equalize the burthen of labor, and to secure to every man the fruit of his own industry, and to render physical labor the obligation and privilege of all men in common ; priest and Levite, judge and governor, as well as the masses of the people, were all bound to labor with their own hands ; a condition well expressed by Goldsmith :

> "There was a time, ere England's woe began,
> When every rood of land maintained its working man."

But there is a wicked principle, doubtless spawned in hell, but readily adopted by avaricious, worldly men, endorsed and sanctioned by lawyers, doctors, politicians, merchants, manufacturers, (and truth compels me to add,) not a few of the pastors of all denominations. That principle is, "buy in the cheapest, and sell in the dearest market," regard poor men's labor as an article of commerce, use a little refined lying at both ends of the bargain ; in other words, to view this principle in the abstract, it is well expressed in the following lines :

> "He that would live, and laugh while here,
> Must coquette and scheme one half the year :
> He that while here would live and laugh,
> Must coquette and scheme the other half."

I would request the thoughtful working man to inquire seriously and intelligently, why it is that you build mansions for the rich to live in, whilst your abode is a damp cellar or a cold garret? How is it that you enclose, lay out, beautify and render fruitful large tracts of the richest land, whilst you do not inherit as much as to put your foot on? How is it that your industry produces costly furniture for the mansions of the rich, scarlet and fine linen for their persons, whilst your dwellings are poverty-stricken and wretched, and your clothing coarse and unsightly? How is it that they "fare sumptuously every day, and have the harp and the viol, the tabret and the pipe; and wine in their feasts, and in their mad folly they regard not the work of the Lord," (Isaiah 5c. 12v.) whilst you, your wife and children oft times have to sigh, and shed tears over a poor, scanty meal? How is it that they lay up gold as dust, but you have not one shilling? How is it that they can leave an inheritance to their families when they die, but you (who, upon an average calculation, go to your grave full seventeen years before your natural time, in consequence of too much labor and too little food,) can only consign your family to the cold charity of the world, or to a miserable alms-house? How does it come to pass that their almost demoniac pride leads them to scorn and disdain the very persons and company of yourself, your wife and children? Your children must not even play or associate with theirs, your sons or daughters must not be allowed to marry theirs, however strong the affection may be. Nay, you must not sit in the same pew, even in the house of God; and could they avoid it, they would not allow their dust to mingle in the same earth. Do not say that this grievous evil is the result of the ordination and special arrangement of the Supreme Governor of the Universe. By no means. It cannot be. Do not say that it is because the rich are wiser or more virtuous; by no means, for though it must be admitted some few good men possess wealth, generally they are

more wicked and immoral than the industrious classes ; nor is the great contrast between the estates of the rich and the poor the result of dissipation or neglect on the one part, or a thriftiness on the other. Doubtless this may be the case in solitary instances, but the general and almost universal cause is to be found in sources of a very different character.

If the working man should request me to reply to the above inquiries, I should say near all your poverty and wretchedness is caused by your having allowed the indolent and unproducing classes, like as many foxes or wolves, to buy in the cheapest and to sell in the dearest market, whilst you, with the innocence of sheep, and the stupidity of mules, have sold all you had to sell (your labor) in the cheap, and bought in the dear market.

You may consult any of the best-informed political economists ; you may investigate this question with your utmost capacity, and you can only arrive at the conclusion that it is in consequence of the cupidity of the proud concentrators of wealth on the one hand, and stupidity of the industrious poor on the other, which has produced the present unequal and unhappy state of society, a condition in which the fruits of honest labor instead of remaining in the possession of the rightful owners, is, as it were, whirled up in the air to be scrambled for by the vile and unworthy, and into whose hands by far the largest portion falls. "A condition where we mortals all, strive to rise by each other's fall ;" for whereas men were created to dwell together in peace, concord and mutual affection, society is best compared to a colony of wild animals preying upon and devouring each other.

In presuming to offer some advice upon this subject, which I trust may be of some service even to future generations, it is not my intention to lecture upon the best course to be pursued to become great and wealthy ; for even if that were a condition to be desired, many of yourselves are quick to learn, and you have

only to follow the example of concentrators of wealth, generally, and the same result will follow.

My object is to point out the best course to avoid the iron hand of oppression and how to acquire a moderate competency for yourself and family, and, in the enjoyment of that, to realize the true destiny of your being—live a virtuous life, and move on through your course on earth with a cheerful hope of everlasting rest in heaven.

I have had rather an extensive opportunity to form a correct estimation of the subject, and I have only one object in view, viz: the glory of God in the salvation and happiness of man. I have been long and deeply schooled in affliction and adversity, and I know how happy God and true religion can make every child of Adam. But "I see a sore evil under the same power is given to the oppressor to oppress withal. I have seen the tears of those that are oppressed, and they had no comforter, but on the side of the oppressor there was power." So afflicted, mournful and heart-rending have been many instances of suffering which have come under my observation, that I groan for suffering humanity, and as I firmly believe the day will soon dawn when humanity will be introduced into a wiser and happier mode of life, I contribute my mite to the promotion of that end in offering the following remarks:

CHAPTER III.

WHOEVER would desire to secure their salvation and happiness must live a pious, devout life, believe in God with a sincere and obedient heart. Piety is at the very foundation of our essential

existence ; God demands it by every voice in nature, and every page of inspiration ; the Divine hand has capacitated us for it ; nor is the blood in our veins, more necessary to life, than a life of piety is to constitute and promote our happiness and well-being in time and eternity. It is on this account that no system or enterprise designed to improve the condition of man ever succeeded that was established upon infidel principles, and it is of Divine goodness they never did, for any system designed for the relief of the miserable, down-trodden races which did not worship and acknowledge God, would have turned the world into a vast menagerie of wild beasts and demons. Piety is the essence, the centre and the life of all human development ; but I would remind the reader that that piety which alone can be pleasing and acceptable to God, and truly profitable to man, is not rendered from any consideration, that because we are pious, God will be either pleased or profited, or that we shall, on that account, be blessed or rewarded in this life, or that which is to come. Genuine piety exists, and is exercised by the truly devout, because it is the will of God, clearly and peremptorily imposed upon all, "Thou shalt love the Lord, thy God." Piety which expects to be benefited on account of any service or worship we can offer, partakes of the crude devotions of Pagan idolatry. The truly devout fully and clearly comprehend that the most perfect religious service merits nothing ; and although it is perfectly true all good for time and eternity is inseparably connected with a life of piety, yet those gifts do not come on account of any service of ours, but freely and entirely of the unmeasured mercy, love and goodness of God. I would, therefore, earnestly exhort the reader to mind that his piety be the result of the pure teachings of the Bible, read in the spirit of humble, earnest prayer, depending on divine guidance. Your piety will then be free from superstition and error; it will be ardent and devotionally exercised in the closet, the family and the congregation ; it will lead

you to a state of communion and fellowship with God ; it will ever produce the virtues of truth, justice, love, faithfulness, goodness, resignation and cheerful hope; whatever a man may have, if he has not genuine piety he is a miserable creature, and is dead whilst he lives. A life of piety is a life of happiness, and God, of his own free mercy and grace, connects with piety all possible good ;

CHAPTER IV.

I advise the working man secondly, to live in the spirit of good will and benevolence to all men, and ever be ready to the utmost of your means and opportunity to promote the well-being and happiness of all. Love gushing out in streams of goodness and benevolence, is the blessed element of ineffable glorious brightness God himself chooses to dwell in, and He has stamped benevolence upon all the works of His hands ; but no man can properly comprehend the destiny of his own being till he is renewed by divine grace to dwell in love, (a love that would not only relieve and bless, but a love that would die for suffering humanity,) they that dwell in a love like this, dwell in God, and God dwells in them. Lift up your eyes, and you see streaming floods of light, coming from the celestial orbs, to illuminate our globe, without cost. Look upon this globe, and you see shoals of fish, by millions, putting themselves into our hands. With the slightest touch of the spade of industry, the earth opens her generous bosom and yields abundance for man and beast. Study the great mystery of your own being and constitution, and you can only say you are " fearfully and wonderfully made ;" but if you

examine closely, you find every part so constructed as to promote life, health and enjoyment, but not one part to minister sickness or pain. Look through all the tribes of insects and animals and you see one tribe of inferior creatures constantly yielding up their own existence for the sustenance of others, and all are ready to die at the pleasure and for the benefit of man. The few exceptions to this rule are those prowling, crouching, carniverous animals which live on plunder, and they are an exception for the purpose that their savage misery may warn and admonish men against avarice and crime, and to incite them to a course of virtue and benevolence. Look from one end of the Bible to the other, into all the laws God has ever enacted, and you will find good will and benevolence to man is the uniform principle that runs through the whole. Look into the lives of the patriarchs, Moses, and all the prophets, Christ and all the apostles, evangelists and first ministers of Christianity, and you will not find one solitary instance of men living out of the hard earnings of the poor ; they did not "minister to their own drag," or study how to secure their own interest and aggrandisement. They felt that they were not their own, and therefore lived to Him and for Him who lived and died for them and the whole world. The angels in Heaven find their highest pleasure and happiness in performing acts of benevolence. I speak with holy reverence when I say God himself is supremely and perfectly happy, because He is supremely good. The reason saints and angels are happy, is because they are good and benevolent. The only reason demons and wicked men are miserable is because they are proud and have a constant proclivity to acts of malevolence. The only reason why the devil is called the god of this world, is because he reigns in the hearts of the children of disobedience, constantly inciting and inclining to a wicked course of conduct. The great difference between good and bad men, is, the one is renewed by grace after the Divine image and likeness, and their regenerated nature constantly

prompt them to delight in doing good, and by happy experience they know "all worldly joys are less, than that one joy of doing kindnesses;" the other lives in an element in which they find a kind of hellish and brutal pleasure in acts of fraud and oppression, by which they circumvent their neighbor of his just rights, in order that they may live in pride and aggrandisement. Such is human nature, and such are the circumstances of man's being, evidently ordained by the Almighty that man cannot be really and truly happy without a principle of Divine grace, inclining him to a life of virtue. As well may it be attempted to build a house without foundation, or to rear it up without cement, as to hope that any man can be prosperous and happy in any other way, or by any other means than those so clearly pointed out in the scriptures, namely, faith in God, and good will to man.

As I have already intimated, as long as the world remains in its present deplorable condition, in consequence of the wickedness of man, no Christian can become what the world calls wealthy; for the wants of humanity, a sense of Christian duty, the feelings and promptings of Divine love, lead him to give to the poor, and to enter upon plans of usefulness, so that all above a moderate competency is disposed of according to the evident teachings of the Bible. Christianity is the most effectual developer of the mental faculties, the greatest promoter of civilization, and doubtless the greatest producer of wealth; but the real benefit of Christian piety and benevolence consists in the fact that the Christian possesses a happiness in the benevolent disposition of his wealth known to none but himself. He truly drinks of that river, "the streams of which maketh glad the city of God," and Christ is in him as a well of water springing up unto eternal life.

CHAPTER V.

In order to improve a man's condition and circumstances, he should strive to improve in every Christian virtue and moral excellence which can adorn a good moral creature. It is of paramount importance that a man should study to comprehend his own being, relations, and destiny, as a natural and spiritual creature. Every man who intelligently reflects upon his own being, and the circumstances with which he is surrounded, must come to the conclusion that he owes his being, with every blessing he enjoys, to the Supreme Creator that as a natural creature, he is designed to be an inheritor (as well as an inhabitant) of the soil on which he lives ; that every man is designed to be the husband of one wife ; that he has important duties devolving upon him, arising out of his several social relations ; that as a natural and spiritual being, connected, as he doubtless is, with angels and God, duties of the utmost importance to himself and others devolve upon him, duties which, when rightfully performed, are connected with results of infinite magnitude, which cannot be neglected without sustaining eternal loss.

From this brief review of man's being, relations and responsibilities, it is inevitably and essentially necessary that every man should study to develope and improve his physical, moral and spiritual nature. It has been well said, man is a sovereignty and a little world within himself, and it is truly wonderful how much real prosperity and happiness (under Divine guidance) depends upon a man's own conduct and course of action. There is an infinitude of importance contained in the language of the Divine Being to Cain, "If thou dost well, shalt thou not be accepted ?

if thou dost not well, sin lieth at thy door." It is true, there is a sense in which God does everything for man, and yet man does everything for himself. The soil the farmer tills, the seed he sows, the rain and sunshine by which the crops vegetate and come to perfection, as also the physical strength of the farmer's arm, and the mind that directed that arm, were all the gift of God ; but there could be no crops without the wise and seasonable application of the farmer's energies, hence how clearly was the entire success of the farmer the result of Providence, and yet to what a large extent all depended upon the man's own exertions. God has put the means of civilization and happiness within the reach of man, but the working out and perfecting everything largely depends upon the use man makes of his powers. A father gives his two sons each one hundred acres of land and a dwelling ; the one neglects duty, and his farm becomes an unsightly wilderness, the abode of crawling reptiles and noxious weeds ; the other builds fences, tills the land, sows the seed, plants the vegetables and the beautiful flowers ; as the season advances how beautiful to look upon the ripening fruit ; in due time these are gathered into the storehouse, and the man and his family rejoice over the abundant reward of industry, whilst the man who allowed himself to be overcome by neglect and indolence, is a shame to himself and all around him. But this illustration imperfectly depicts the difference between the man, who, by all means, strives to improve his mental faculties, for the improvement of the mind excels temporal improvements as far as the noonday sun surpasses the early dawn. The means of improvement are within the reach of all men ; the books of nature, revelation, providence, and all knowledge are open to all—all may learn the wonders they reveal ; any man of ordinary intelect may acquire a sound fundamental education, he may become well informed in the sciences, he may become a good historian and natural philosopher; but a man can abuse the precious

gifts of God, spend his time in foolish amusements, neglect the means of improvement, and at the prime of life may be only a little in advance of an idiot. The means of discipline and refinement are also within the reach of all, and every man may acquire the manners of a refined, well-bred Christian gentleman, or he may remain as rough, vulgar and uncouth as a savage. Prayer, properly, so-called, is the result of the word and spirit of God, producing convictions and earnest desire in the mind, and it is by the influence of the Divine Spirit we can effectually express our desires to God. Men can enjoy no real good only as that good is sanctified by prayer, the life of God in the soul of the true believer ; all the fruits of the Spirit are suspended upon the proper discharge of this duty, but we can restrain prayer and thereby cause all the life of God to die away, or we can continue in the duty, and grow up into all the life and power of Godliness.

The duties of self-denial and mortification of all fleshly appetites are connected with an increase of virtue and happiness, but we can, if we choose, live a life of self-indulgence and forfeit our privileges as true disciples of Jesus Christ.

Evangelical faith is that which comes to the mind as the gift of God, in concurrence with the right use a man makes of his faculties ; but the exercise of faith is, to a large extent, left within the province of man's own power, either to be used, or to remain inactive. How rich and numerous are the benefits which faith secures to all true believers ; all there is in Providence, redemption and grace, is realized by this simple exercise of the mind. By faith, we mystically eat the flesh and drink the blood of the Son of God, and have eternal life abiding in us; by faith, Christ Jesus is made unto us wisdom, righteousness, sanctification and redemption, the remission of our sins, the justification of our persons, our regeneration, the fruits of the spirit, the witness and seal of our adoption, and the hope of everlasting life is all by faith. There is a sense in which we have no more to do with

procuring these blessings than we had with making the world, and yet, under Divine grace all is made to depend upon ourselves.

CHAPTER VI.

Every man should, in early life, learn some agricultural or mechanical profession.

The education of no man should be regarded as complete, until he can produce some article of food, clothing or furniture, which he could exchange for some of his neighbors' productions, and thereby promote their mutual interest. What writers on political economy call the division of labor, is wisely calculated to produce abundance and cheapness, at a light cost of labor and capital, but when the industrial classes submitted to allow the indolent and unscrupulous, to avoid labor altogether, under the pretext of confining themselves to what they pleased to call the learned professions, &c., one of the greatest of all demoralizing influences was introduced into society. Under the Mosaic economy, which was designed to be merged into and receive its completion in the Christian dispensation, no one could with impunity avoid a due portion of manual labor; for there was no provision made for any class of men living in refined or vulgar idleness; even the priests and the Levites cultivated the land, or were otherwise engaged in some useful employment; and as regards the tithes and offerings of the people, these were received as an equivalent remuneration for the abundance of hard toil, in connection with the service of the tabernacle and temple. No people were so remarkably distinguished for the general and almost universal application of labor, as the Jewish nation; for it became a maxim with them, that the man who did not bring up his son to a trade, brought him up to be a thief; and the introduction of Christianity was accompanied with an apostolic injunction, "if any man will not work, neither allow him to eat." Labor, wisely selected, and well executed, is the foundation, the bone and sinew, the spinal

marrow, the blood and the beating pulse of all real national prosperity. No nation ever was, or ever can be really prosperous only to the extent of its virtuous industry. The ingenious author, Jeremy Taylor, has well said "that national prosperity grounded upon illicit and unrighteous gains is the worst curse that can come upon any people." All nations as they grow indolent, become circumventive, avaricious, vain, luxurious, effeminate, demoralized, and soon sink into decay and ruin. If the industrious classes could be prevailed upon to act together in wise concert, and could they be favored with even a share of that wisdom and sound experience which, to a certain extent, is always connected with every Christian community, every industrious man would soon inherit a plot of land, and a comfortable dwelling, and have themselves and families well and elegantly clothed; they could properly influence and control all domestic and foreign exchanges; they could cause all unwholesome laws to be repealed, and good laws to be enacted ; they could, with the greatest ease, effect all needful reforms in Church and State ; they could turn the wilderness into a fruitful field, and they could people the earth with vastly increased multitudes of happy human beings ; and they could confer a most inestimable benefit and blessing upon every class of non-producers, by compelling them of choice or necessity, to labor before they were allowed to possess or consume ; they could do more to promote civilization, religion and happiness, than all the hireling priests, ministers and pastors in Christendom. It is ten thousand pities that the class who produce the wealth of all nations, and who are capable of such an abundance of real good, should possess nothing themselves, and should live without any better future than an abundance of hard toil, connected with a condition of great poverty and a premature grave, and all because superstition, and oppression, and wrong have well nigh crushed and bruised all the manhood out of their being, and prostrated and degraded them till

they part with the fruit of their labor with all the apparent temerity and with as little sense of wrong, as a cow parting with her milk, or of the stupid ox putting his shoulder to the yoke, or the camel staggering under the heavy burden ; nay, in some instances, like the spaniel, which turns to lick the hand which chastised it. But while the oppressed poor have submitted to the nullification of their own being and character, the proud, indolent revelers in wealth and luxury have advanced so amazingly in the science of chicanery and circumvention, that they can transfer to themselves the rightful property of others, with all the adroitness of the bee sipping the sweets from the opening flower, or like wasps and hornets upon honey, or carniverous vultures upon the fallen carcass ; it is in this way that the happy medium condition in life, which is free from the extremes of wealth & poverty is scarcely known in the world, and the family of man is cursed with the terrible amount of crime and suffering which are the invariable attendants of these extremes. Nor is there, under the wide canopy of Heaven, any, but one solitary remedy for this intolerable incubus of crime and misery, and that one remedy consists in this : intelligent Christian benevolence must undertake to instruct, direct and assist the virtuous poor how to economize, and how to keep in their own possession, and how to appropriate to their own use every fraction of their own honest earnings; by the wise and general application of this simple rule, all men would be compelled to the duty of labor, and the great mountain difficulty in the way of the spread of religion and happiness would be removed, and the kingdom of God would come with power, and one simultaneous loud voice would be uttered to the ends of the earth, "the Lord God omnipotent reigneth."

If it be said, this theory supposes that virtuous industry is to supersede the gospel in the conversion of the world, the reply is, virtuous industry is most essential and indispensable

element of the gospel, and the most potent of all causes of its comparative want of success consist in the fact that the false friends of Christianity have joined hands with its worst enemies to separate industry from Christianity, and for no better motive than that of administering to their own pride and aggrandisement. If it be said, this theory would result in an illiterate and ignorant Christianity, the reply is, (though it may appear a paradox) all the facts of history and experience prove most uncontrovertibly that the labors of a so-called learned clergy have always ultimated in a very ignorant people. If it be said, the duties of preaching the gospel, the administration of law, physic and civil government could not be properly performed but by men profoundly educated, my reply is, these duties could not be administered more feebly, inefficiently, or so wickedly, and with such disastrous effect as they now are; and the clear probability and moral certainty is, if virtuous, industrious men could be prevailed upon to comprehend the worth and dignity of their being, large numbers of well-trained and well-experienced able men would spring up in every community, ably and successfully to administer law, medicine and government, with as little desire for pecuniary reward as a generous man desires a percentage for finding his neighbor's purse, and any man having experienced the grace of God, and a Divine call to the ministry of the Word, if he would not preach the gospel without money, would deserve driving back into his former state of guilt and misery.

CHAPTER VII.

Every man should become a good Merchant.

Commerce, as intimated in another page, is of divine ordination ; and when conducted upon principles of fairness, and good will to man, is wonderfully calculated to produce every good quality ; the reason children are born naked is, because it was designed that by affording men a necessity for manufacturing

useful articles, and of exchanging them with each other, the invaluable quality of virtue and benevolence should thereby be developed; but that which was designed to be an abundant blessing, is, by the vile avarice of wicked men, perverted into one of the greatest causes of strife and disorder; it has been remarked by a certain writer, that in case a company of demons had sat in hellish conclave for a century, no means so likely could have been adopted for rendering men vile and miserable, as that of modern commerce. To illustrate: some time ago, while in conversation with a gentleman who was about winding up his business, he having obtained a competency, and because, as he said, "business was no longer worth following; for," said he, (taking a knot of tape in his hand,) "twenty-five years ago, I could buy this for one cent and sell it for three cents, but now, I have to pay nearly as much as formerly, and have to sell *two* knots for three cents." While the conversation was proceeding, a poor, trembling old lady presented herself, in a supplicating attitude, to whom the gentleman gave twenty-five cents, and turning to me, stated that, that poor creature's late husband and himself had been school-fellows till they were of an age to learn a trade, and then had worked at shoemaking in the same place, for twenty years, "when," said he, "I began a small business in the dry goods line, leaving my companion to follow his hard toil, at which he continued till about ten years ago, when he died, leaving his family poor, and his widow unprovided for." I learned from other sources, that this gentleman had educated and brought up his children in a most expensive manner, and was now worth one hundred thousand dollars. Now, the extreme contrast in these men's circumstances, was evidently the result of the rich man's buying tape very cheap, and selling it, and all he had to sell, very dear, realizing the enormous profit of from one to two hundred per cent.; while, at the same time, the poor man acted upon the very opposite principle, and bought this rich man's tape,

&c., &c., far too dear, and sold all he had to sell, (his labor) very far below its value. Now, suppose this poor man and his wife had in early life received an education such as the pious Quakers give their children, and suppose that a good share of their education had consisted in learning the intrinsic and relative value of a knot of tape, and all other articles in common use: and suppose that one most important emendation had been added even to a Quaker's education, namely: that most virtuous, if not the most religious of all duties, "combining honest physical labor with buying and selling," the consequence would have been that this poor man would have bought his tape, and everything he had to buy, at the cheapest market, and in place of making the grand mistake of working for others, he would have worked for himself, and when he went to the cheap market to buy, he would have taken his labor culminated into shoes of the best style and quality, into the dear market, and the profits of buying cheaply, and of selling his labor at its proper value, would have gone into his own exchequer. Now, suppose the poor ignorant people who had contributed to the rich man's wealth, by buying one hundred per cent. above value, could have been prevailed upon to have acted in concert with the poor man, the inevitable consequence would have been the rich man would have had to work for an honest living just as his companion did. In this case we should not have seen honesty in poverty, and villainous extortion in wealth and grandeur, but both would have been in circumstances of comfortable independence; both might have inherited that which God and nature had provided, and the wants of all well-regulated society require for every family, namely, a parcel of land and a comfortable dwelling, and both would have been upon one common level with regard to advantages in virtue and religion. In the one case children and parents would have avoided all the temptations to vice and degradation ever incident to a condition of extreme poverty, and in the other case, the entire

family of the rich man would have avoided the most powerful incentive to pride, profligacy and vice.

Adam Smith in his "Wealth of Nations," speaking of one of the richest and most fruitful counties in south Britain, a county remarkable for the great contrast of the extreme wealth of the few, and the poverty of the many of its inhabitants, informs us "That a farm of one thousand acres will yield a net return of two thousand pounds per annum, and that fifteen laborers can be employed at the low cost of three hundred pounds per annum, or twenty pounds sterling per man. It would appear from this statement that all that the poor man received per week is about eight shillings sterling, and after a life of hard toil, penury and want he dies full seventeen years before his natural time. Now, if this poor oppressed one had been schooled to comprehend that God and nature had designed, and the wants of himself and family demanded, that he should be an inheritor as well as an inhabitant of the soil, and suppose some benevolent individual had said to this laboring man, "I am sorry for your sad, poverty-stricken condition, but there is no hope or prospect for men situated as you are, in a country where unnatural oppression has been tolerated for centuries, and where the rich and the powerful have monopolized all the land, and well nigh every available means by which the virtuous might rise from a state of poverty into circumstances of ease and comfort, I will afford you some assistance in money which, together with the small amount you can realize of your own, will amount to a sum sufficient to remove you and your family to some of the Western States of America, where you can live in the best society, possess land

and dwelling of your own at a small cost ; two short years of well-applied industry will doubtless place you and yours in circumstances of ease, comfort and respectability." Now, if working men could be prevailed upon to act upon this principle, either by their own means, or by the assistance of others, the consequence would be that the proud, lordly farmer would be obliged by necessity to till his own ground, and to call his sons from the haunts of vice and dissipation, to hold the plough, sow the fields, and garner the harvest, and his wife and daughters would be under the necessity of attending to their own household duties, and of managing their own dairy.

If this policy could be acted upon, a moral, social, and religious reformation would take place, such as never can be produced by any of the enterprizes now put in operation by the church, to Christianize and improve the condition of man ; and unquestionably the benevolence of the gospel, the uniform letter of the Bible, the wants of the poor, and our duty to suffering humanity, demand such a sacrifice and the adoption of such measures ; and if the laboring classes, the wealthy and well-disposed, would rend the veil from their eyes to see the inefficiency of all the means and institutions now in existence, intended to Christianize the world, surely they would attempt such an enterprize. Do not say the pecuniary means could not be had, for, to say nothing of money spent in vice and foolish amusements, if the Church would wisely appropriate the money impiously expended upon professional singers, musicians and hireling pastors, every family might be in possession of a dwelling house, and sufficient land in the course of a few years, and this would do more to Christianize the world, than all other charitable institutions put together. I will instance one example further, and having made reference to farmers and retail merchants, I will take the case of the wholesale provision dealer, who goes to the market of supply, and by preconcerted plans executed with skill and adroitness, only succeeds too well in buying nearly all the provisions that can come to

market for a long season, at a price much below value ; his next move is to cause a rise in the price upon the small unsold stock in the supply market ; he then moves this immense stock to the market of demand, and being assisted by a second class of deal ers, together with large accommodation from bankers, this stock of provisions is allowed to come to the market in small quantities only, so that large and exorbitant profits may be realized ; in this way fifty to one hundred per cent. have been made, and large fortunes amassed. Nothing can be clearer then, that every dollar of money obtained in this way, comes out of the pockets of the industrious poor, and if by these circumventive means this merchant succeeds in extracting one hundred thousand dollars from a population of ten thousand people, every individual of that community must be ten dollars the poorer. Now, a mere child in the knowledge and experience of human affairs could have informed these people how to have purchased provisions at the first cost, and have retained the one hundred thousand dollars for needful comforts, or some enterprize of useful manufactory, or means of educational improvement, and the extortioner would, in this case, have been one of themselves, following some useful calling, striving to promote the good of the whole. But in what manner is he disposing of his ill-gotten wealth? well would it have been for his poor neighbors if he had dug a hole in the ground and buried it there forever, or even if he and his family could have consumed the whole. But all those whom the devil prevail upon to become rich, he leads to the perpetration of as much evil as possible, and hence this rich man sends his children to colleges or universities, and one returns a lawyer, another a doctor of medicine, a third a minister, and all are in a fair way of becoming politicians and government officers, and if the truth could be uttered, the great probability would be, one cheats of property, another of health and life, and the other of civil and true religious liberty ; not one member of the family produce

anything, but probably engage many scores as servants and attendants, who would otherwise have been usefully employed in producing something for the good of general society. The reader will readily perceive I have not selected persons from the most degraded ranks of society ; I have not made any mention of gamblers or theatrical performers ; of men who make wealth by manufacturing and selling strong drinks ; or those who cheat by substituting cotton for wool, linen or silk ; or from any of the numerous businesses of a nefarious character. I have taken the least blameable portion of commercial men. If my deductions be true of these, what must be the state of the worst and most iniquitous? Now, under the Mosaic economy, every man dealing nefariously, was subject to the sanction of the judges and elders of the people, and was compelled to make restitution of all unjust gains ; and the letter and spirit of Christianity peremptorily demands restitution. But in these modern times—these times of flattery, falsehood and fraud,—the very people, wronged and ground to the earth by oppression, are expected to bow the knee and do their oppressors reverence. Nay, not a few of the dear pastors, of all denominations, Popes, Cardinals, Bishops, Priests, and Presbytery, even down to the humblest Methodist preacher, all seem delighted to take them into Church communion, and even make them officials and standard bearers.

If I could believe that it was of the ordination of the Almighty that the proud monopolizers of society should possess without producing, or that the rich man's easily acquired wealth, and the poor man's poverty, was promotive of morality and religion, I would say to the poor, by all means intently follow your hard toil, and tamely submit to be plundered out of the fruits of your industry; but after a thorough investigation of the subject, I am convinced that the extremes produced in the circumstances and conditions of men, by the unequal division of labor and its fruits, is productive of more demoralization and misery than any other cause.

I therefore, earnestly recommend all industrious men to commence buying and selling in the raw and manufactured material of their own industrial profession, and also in other articles ; by doing so, they can accommodate and improve the condition of their neighbors, and in recommending this course, I would ask the working man, what would you think of a man who, to a large extent, possessed the power of affecting society for bad or for good, but who invariably used that power to produce as much misery and ruin as possible ? You act thus every day you confine yourself to hard toil, and allow the idle and unprincipled to luxuriate and revel in the fruit of your labor. What would you think of that father, who, of choice, labored hard and lived poor, to feed, feast and aggrandize the indolent, the proud, and the lordly, while his own wife and family were in destitution and want ? what would you think of that mother who would open her breast to nourish the child of a stranger, while her own offspring was pining away for want of its own natural nourishment? Every working man acts the part of these unnatural parents, so long as they allow others to grow rich and become demoralized by dealing in their labor.

CHAPTER IX.

My limits prevent me putting through the press well nigh an entire chapter relative to the use every working man ought to make of his leisure time. I cannot, however, omit calling the attention of the reader to the following reflections: When the time comes (and it certainly will) when those who are now styled the laboring classes will become intelligent, they will then no longer work for any but themselves ; the inevitable consequence will be the present race of unemployed non-producers of

society will have to perform their own natural and proper share of physical labor ; this being accomplished, working men will, with equal certainty, have to take an active part in the management of civil government, in adjusting wrongs in society, and prescribing for the sick, and good men, inwardly, providentially and Divinely moved upon, will have to discharge what are now regarded as the official duties of religion ; but to perform any of these duties with efficiency and success, it will be indispensable to acquire every mental and moral qualification, so that no good, sensible man can, with impunity, allow one hour of time to pass unimproved.

Again, I must request the working man to contemplate the terrible amount of persecution, suffering and wrong the industrious classes have received at the hands of wicked, tyrannical emperors, kings and civil rulers generally. If we inquire who are the men who, for centuries past, and even up to this day, who for the most part have wormed themselves into official situations in and under every civil government, we shall find that two-thirds of the whole have been, and even now are, of the legal profession. I need not describe the character of these terrible pests of all society, but I would ask any sensible man how can you expect wise laws or a virtuous good government under such a class of fiends in the form of fine, smoothly polished gentlemen, and how terribly afflictive have been the results of such men being at the helm of civil affairs ? If we trace the origin and history of every devastating war, for a thousand years, in no instance can it be found that the industrial poor were the cause of any of those dreadful military encounters which have laid nations desolate, and caused the streets to run with blood I would remind the reader that the laboring classes had no participation in bringing about the very desolating war now waged in the United States, nor was it those most honorable of all men, who by their own hands were cultivating and rendering fruitful

a portion of the earth's surface for a comfortable inheritance for themselves and families. By no means, for facts abundantly prove it was the idle, the lordly and the proud, men who were never content even when they were allowed to take the lion's share ; men transformed into demons by the possession of abundance of wealth to which they had not one shred of equitable right. These are the men, who, with the ferociousness of wild animals, instigated and now persist in carrying on the war ; it is true, it has been greatly facilitated by misguided partisans, who could not see any thing improper in white men being reduced to a state of degrading servitude, some aspects of which are worse than Egyptian bondage ; but they said, we will not allow the black race to be oppressed, and held in slavery. If these people had wisely and faithfully taken the beam out of their own eye, they would have seen how to take the mote out of the eye of the slave owners ; the southern people would have said, behold the justice, humanity and benevolence of our northern brethren ; they have set us and all the world an example of Christian love and compassion, and are doing to the oppressed poor in their midst just as they would have others do to them ; their example puts us to shame, and as we see the beneficial results of their conduct, we will imitate their example. In this case the country would have known no war, and the condition of the slave would have been greatly relieved. But though the masses have had nothing to do in instigating war in any instance, their diabolical rulers have succeeded in a wonderful manner, sometimes by flattery and lies, sometimes by the power of eloquence, and at other times when they could not succeed by any other means, they have driven the laboring classes into the terrible arena of blood and death by the lash, the point of the bayonet, the musket, or the mouth of the cannon. How numerous are the instances in which the language of the prophet has been fulfilled : " In Ramah was their a voice heard, lamentation

and weeping and great mourning, Rachel weeping for her children and would not be comforted because they were not," and I repeat, the fact cannot be controverted ; it now is, and ever has been, the idle, the proud, the avaricious, the vile, and the worthless, who have been the main cause of all war.

Again, I would remind the reader how very necessary it is that every working man should improve his leisure hours in the acquisition of knowledge. The main cause of the poor man's suffering and humiliation arises from his entire ignorance of many things he ought to be well informed of. The wise man has said " The labor of the foolish wearies every one of them, because they know not how to find the way to the city," and because he saw that the people perished for lack of knowledge, he says : " With all thy getting, get wisdom, for the merchandise of it is better than silver, and the gain thereof than fine gold," and among a thousand other ways in which he illustrates the great importance of knowledge, he tells us there was a city, and a great king came against it, and when every other means of defence failed, he informs us there was a poor wise man in that city, who, by his wisdom, delivered the city. It was mind which first spoke matter into existence, and then gave it life, beauty and motion. It is mind that performs everything. The mind most largely endowed with knowledge, must always rise supreme to ignorance and folly. It is knowledge, more than any other qualification, by which the working man can rise into situations of trust and influence ; and if labor was properly divided, five hours each day would be the full time any man need work. In this case, what is there to prevent a poor man becoming a man of letters, a good historian, a wise philosopher, an impressive orator, an able lawyer, a shrewd dipolomatist, a learned theologian, and a wise ruler. All these qualities may be attained by any sensible working man, and that with comparative ease and always with great pleasure. All that the industrious classes want

is the cordial assistance and co-operation of ten or twelve earnest inquirers after knowledge who would assist mutually in pro moting each others' improvement. Institutions of this kind are colleges proper and they ought to be multiplied by thousands, through all countries, and receive the friendly assistance of all good men, and they would soon reduce to their own level, and absorb all other colleges.

If enough has not been said to induce the working man to improve that most precious gift, time, I would recommend him to visit some of the miserable parish alms houses in the neighborhood where he may reside, and there listen to the sad tale of sorrow which the widows, sisters, mothers or daughters of deceased working men can relate of the shameful wrongs they have received from bad men in their state of poverty and want of protection ; and as your mind is afflicted with their sorrowful condition, call to mind what may possibly be the situation of your own family in the event of your removal before they are provided for. If any man can calmly reflect upon these, and many other subjects of a kindred character, and afterwards spend his leisure hours in visiting foolish shows, theatrical amusements, porter houses, dram shops, gilded saloons for the accommodation of the vain and trifling, the dance, the ball, the cards, the billiard table, &c., &c., in order to waste precious time, he need not read one line further of my humble, but well intended efforts to promote his good, for he must remain where God and inevitable fate have placed him—with the vile, the degraded, and the unhappy.

CHAPTER X.

Every man anxious to secure his best interest, will do well to associate himself with some branch of the Christian church. There is nothing more manifest from the teachings of the Bible, from history, or from the wants of human society, than the fact that God designed men to dwell together in religious union and fellowship. A church or congregation thus united has existed through all the long vista of time, and doubtless will exist till time shall be no longer. To express God's love to, benign and watchful care over, the church, the inspired writers have used a great many of the most endearing appellations, such as God's chosen, called, elected, redeemed, saved and sanctified. All true believers are God's own peculiar people. His friends, family, house, nation, kingdom, and church is God's beloved, daughter, spouse, bride, and wife. These expressive terms are made use of because all true members of this holy association are called of God, changed, pardoned, renewed, adopted, sanctified and made holy by Divine mercy and grace, and are taken into a state of covenant relation with God, and He is their father, husband, brother, protector, king, governor and Saviour; and on the ground of this relationship to God, they are all united in holy covenant to watch over each other in love, and to the utmost of their means to promote the best interest of each other. Genuine church fellowship is the most endearing, most sacred and happy relation men can enjoy on earth, and more than any other relationship is a resemblance to, and foretaste of, that haven of rest the faithful hope to enjoy in a better world. The church is God's depository of Divine truth; His witness and vicegerent on earth. And though it is a lament

able truth, the gospel is a net that brings into the church all kinds, bad and good, and that the kings and merchant men of the earth have become rich, and have perpetrated their vile plans and purpose by means of the church, yet, wherever good men can be found, they are all drawn by a sacred instinct to join themselves to the church. God dwells in the church, and here, in a most impressive and conscious manner He reveals Himself to every devout and sincere worshipper And by means of the church, He designs to penetrate with a knowledge of Himself all the dark places of the earth ; the church is as needful to renew the race of man in righteousness, as the rains and dews of Heaven are needful to renew and beautify the earth's vegetation ; the church is a living embodiment, and an active, energetic, and diffusive representation of the grandest and the most sublime idea recorded in history, or which can enter the human conception. Christ Jesus, who was rich in glory ere the world began, for our sake became poor, and though all the natural elements were under His control and obeyed His voice, He voluntarily assumed an humble and lowly condition in life, spent his time in habits of industry, and went about doing good to the bodies and souls of men ; and after a life of toil, poverty and suffering, gave Himself up to a painful and ignominious death, even the death of the Cross, in order to promote the salvation of a sinful race. That which gives perfection to this unexampled goodness, condescension and love of the Redeemer is, we have the most irrefragible proof that Jesus Christ, by His own power and godhead, rose from the grave of death, appeared on earth to His disciples, and in their sight was taken up into Heaven, and being seated on the right hand of the Majesty on high, far above all principalities and powers ; according to His own promise, He showered down abundantly the gift of the Holy Ghost, filling the hearts of His followers with such a burning, quenchless zeal for the salvation and happiness of men, that the rich and great not only made res-

titution of all they had gained by fraud and oppression, but also gave abundantly of that which they had honestly acquired to supply the wants of their fellow creatures ; and so unbounded was their benevolence, that men and women of the highest, mental, moral and natural endowments, some rich, some poor, some learned, others illiterate, went everywhere through the land agreable to the instruction of Christ, without purse or scrip, without fee or any earthly reward, preaching the kingdom of God; and so amazing were the results, that vast multitudes were added unto the Lord, and such was the Divine reality of their conversion that it is said they were all filled with the Holy Ghost, and they had all things common, and sold their possessions and goods, and parted them to all men as every man had need, and they did eat their bread with gladness and singleness of heart, praising God, and having favor with all the people.

"Ho, what an age of golden days ;
Ho, what a choice peculiar race."

And who that will rationally investigate the veritable facts and indubitable evidences upon which Christianity rest, will not inquire why did not the blessed religion of the Lord Jesus Christ continue to revive and spread till the whole earth was filled with the knowledge and glory of God. We are assured from the benevolence of the Divine character, and from the uniform declarations of holy writ, that God willed the salvation of all men ; and nothing can be clearer than this, Christianity is, and ever has been, preeminently successful in accomplishing the salvation and happiness of all those who have submitted to its divine requirements, but as regards the vast multitudes who deliberately reject the salvation provided for them in the gospel economy of mercy and grace, I freely confess I am not able to account for, because I cannot explain why men should love vice better than virtue. I cannot explain why inspiration should have cause to say all flesh had corrupted itself before God; or, why the Almighty should have

to say of Noah, "Thee only have I seen righteous in this generation." If we could be informed why those bodies of matter floating in the vortex of space, resembling, as they do, worlds, are in their present condition, in all probability it would appear that the intelligent creatures of those worlds had sinned greatly in desiring and then possessing something they were forbidden. The reason good angels have kept their first estate is, they have retained their fidelity. The reason the devil and his angels were cast out of Heaven was, they wanted to possess and gratify themselves in a manner God had prohibited. Our first parents were turned out of Paradise for the same offence; the same sin rendered inefficient those respective covenants under which the antediluvians and (subsequently) the patriarchs lived. Under Moses, an economy was introduced resembling, in all its main features, all that has been made binding on man through all time ; the whole system of law and usage taught by Moses was intended to produce the constant conviction in every mind that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, shall man live" the meaning obviously is, the life of man's real happiness is not in the possession of material good, because God had so constituted their being that true happiness was derived from the exercise of holy affections, and from the right performance of properly appointed duties,—it was the exercise of pious devotion to God, and benevolence to man, and in the proper disciplining of themselves, which was to be to them as a well of living water, ever springing up in their minds even to eternal life. But as they subsequently said to Samuel's remonstrances "Nay, but let us have a king to reign over us," so they said concerning the true meaning and intent of all the laws Moses gave them ; we are not satisfied with that pleasure and happiness of which you write and speak as arising from supreme love to God and benevolence to man ; let us have material good, the desire of the flesh, the desire of the eye, and the pride

of life ; let us have a large increase of these, and let us have them without the discharge of duty ; let us have them without labor ; let us have them at the expense of our less avaricious brethren ; let us have them at the expense of justice, truth and honor ; let us have them, though it involves our guilt and condemnation, and though it kills all the Life of God out of our souls, and though it exposes us to the displeasure of God and future torments. And so uniformly did they, as a nation, renounce and reject the way of salvation and happiness God had appointed, and so ardently did they covet vain things which could not profit or deliver, that God, in His righteous displeasure, gave them up to the hardness of their own hearts.

And the history of that giving up we have in the virtuous many, laboring to keep the vile few in idleness, pride and luxury ; we have it in the extremes of wealth and poverty, (in a nation all intended to be equals)—demoralizing the one class and degrading the other ; we have it in a class of men (who in modern times are called the learned professions,) devouring widows' houses, and then, for a pretence, making long prayers ; we have it in the just but terrible judgment of God, giving them up to judicial blindness ; we have it in the destruction of Jerusalem and in the ruin of their nation. If the reader will turn to the xvi. ch. 49 v. of the Prophet Ezekiel, he will learn from the pen of Inspiration the real cause of the demoralization and ruin of the Jewish nation. "This, (thy iniquity) was the iniquity of thy sister Sodom ; pride, fullness of bread, and abundance of idleness." These parent vices of all vices, were not only the ruin of the Jews, and of the cities of Sodom, Gomorrah and all the cities of the rich plains of Jordan, but they have been the cause of the ruin of all other cities, people and nations through all time ; and we may safely go one step further and add, if that which the science of geology renders highly probable could be proved *really true*, namely : that this earth has

passed through more than one dreadful convolution, in which all the rational intelligences were destroyed. The cause of these ruins would doubtless be, pride and great luxury, associated with much idleness ; and I would appeal to the genuine Christian philanthropist (the only character I need speak to, for the proud, the vain and the idle would only laugh me to scorn), what is the cause of the terrible overflowing of crime and suffering under which humanity has ever groaned? an impartial investigation will give the answer—pride, in connection with luxury, without honest labor. The cause of the comparative inefficiency of Christianity, began just where the ruin of the Mosaical economy ended, namely: in pride, bread and idleness for honest physical labor is as necessary an element in the formation of a good moral character, and in civilizing and evangelizing the race of man, as ballast is to a newly-launched ship ; and can no more be dispensed with than the sails of that ship can be controlled without proper ropes and pullies. Nay, further, as one violation of the Divine decalogue persisted in would incur the penalty of the whole law, so pride, luxury and idleness cut men off from all the essential benefits of Christ, death and mediation. The Gospel did not remove the contingencies arising from temptation and the freedom of the human will, for the reign of Divine Grace, under the Gospel, was a field sown with good wheat ; but the enemy of human happiness had power to cast tares in, and the Gospel was a net that caught all kinds, bad as well as good, and while its benefits and blessings were intended for all, it nevertheless did not save all, or make all virtuous and good ; for we have abundance of evidence, even from the New Testament Scriptures, that, quite at an early age, there were connected with the Church, men of a worldly spirit, who allowed the cares of the world and the deceitfulness of riches to grow up and choke the good seed. Some of these characters assumed the ministerial office, and it was these who afforded the Apostle Paul by far the largest share of all the per-

secutions and suffering he endured ; and it was these men he denounces as grievous wolves, because they refused to follow his example, or the teachings of Jesus Christ relative to their duty of administering to their own wants by their own hands.

It was worldly-minded private members of the Church who, quite at an early age, influenced the conduct of ministers who were themselves actuated by sinister motives ; and in substance their language was : We do not like this Christianity which so entirely makes salvation and happiness to depend upon spiritual and unseen things, and which so uniformly insists upon supreme love to God and benevolence to man ; we do not like a religion which inculcates the renouncing of the world, and the mortification of all carnal propensities, and a constant taking up and bearing the cross of difficulty ; we cannot away with a religion which insists upon a very rigorous disciplining of a man's self, and which only associates true blessedness with poverty of spirit, meekness, humility, goodness of character, labor purity, and suffering ; we cannot regard with favor a religion which is said to consist of a life hid with Christ in God—a life of faith, love and joyous hope,—a life of conscious, blessed, holy, peaceful communion with saints, angels and God. We see clearly this is the religion the Bible teaches, and we believe it to be of God ; and it is the religion we shall want, and which we hope to have just before we die, but it is not suitable for us under present circumstances. What we want, is seen, tangible things,—the world and its pleasures, "the desire of the flesh, the desire of the eye, and the pride of life." It was these worldly spirits who had inveigled themselves into the church, and then bartered away the privileges of the Church to its sinister ministers ; like the steward of the French baron, who, when reminded of fraud in his accounts, said : "Well, never mind ; you allow me to take all I want, and I will allow you to take what you want." Thus it was in the early corruptions of Christianity. Worldly-minded

men in substance said to the few in the ministry who partook of their spirit: You allow us to remain in the Church, and get wealth as we can, and spend it in worldly aggrandizement and pleasure, or hoard it up just as we please, and we will allow you to change, alter and transmogrify the religion of Jesus Christ just to suit your own worldly interest and pride; you may transfer the government of the Church from that form of a wise and well-tempered theocracy, democracy and aristocracy, to any kind of absolute arbitrary form of government you please; only allow us to circumvent the honest poor of the reward of their hard toil, and we will allow you to hold synods, conventions, convocations and conferences, and you may hold all these ministerial assemblies with closed doors, in order to avoid opposition from the laity; you can propound any doctrine of religious faith you please; you may invent and consecrate as many kinds of sacraments as you may suppose will answer your sinister purpose; and, if you please, vainly and profanely to fashion the pure worship of God after the pompous blandishments of pagan worship, have candles burning in open day, and invent any number of childish ceremonies, only allow us to remain in the Church, and permit us to buy up the labor of the ignorant poor at a price below value, and sell it again at exorbitant profits, and we will assist you in bringing to condign punishment all who may attempt bringing you to any test of reason or Scripture. You may, if you please, imitate the conduct of Jeroboam, the son of Nebat, who, without authority from God or man, ordained ministers of religion of the lowest of the people; grant us these privileges, and we will clothe you and ourselves in scarlet and fine linen! nay, we will purchase for ourselves and for you, sumptuous carriages, and we will compel the poor silly people to run before and cry, "bow the knee!" and if your master, the devil, is not satisfied with all this, then, in that case, in due time we will assist you to build an endowing seminary of learning for

the education of ministers, and then the work of demoralization will be complete, and this fell foe of God and man, may remain in his own dark ghastly abode ; then the religion of Jesus Christ, which was designed to be a light to lighten the Gentiles, and the glory of the Jewish nation, will be driven by cruel, bloody persecution, to hide in the family and in the closet, because the dungeon, the gibbet, or the fagot awaited every honest man who dare utter one word against the cruel power of priestcraft. It was in this way the pure religion of Jesus Christ was corrupted from generation to generation, till, in the name of Christ and Religion, a large portion of the human family were governed as with a rod of iron, and it is a most painful reflection, that no form or system of Christianity has ever succeeded in restoring it to its original simplicity, power, and efficiency. The Protestant Reformation was accompanied by the most signal interpositions of Divine providence, and great *reformations* were effected, which gave hope for a time that the religion of Jesus Christ would again be the happy privileges of the human family. But, most unquestionably, every branch of Protestantism retained some of the very worst and most dangerous principles of Popery such as, 1. Paying men money for preaching the gospel. 2. Attaching a very improper and dangerous meaning to what I can but call ceremonial or church religion. 3. The retention of many of the theological, erroneous dogmas of proud, silly schoolmen. 4. Excluding from the office of the ministry holy men of God because they wanted to preach the Gospel as it is revealed in the Bible, and preach it without money, or because they pretended such men had not human learning enough ; or, because, forsooth, they had not received (what they called) ordination. 5. The removal of the government of the church from where the Holy Ghost placed it, namely : with the people at large, and cunningly placing it in the hands of hireling ministry and a few rich laymen. 6. By accommodating the religion of Jesus Christ to suit the *policy* of

worldly men, in allowing them to remain in church fellowship, while they were growing rich by means of nefarious commerce. And so those ministers who were mainly concerned in establishing the new order of things under the Protestant form of Christianity, (it would appear), were quite unwilling to allow themselves to be guided by the teachings of Christ and his apostles. These evil seeds of Popery were permitted to germinate and grow till well nigh all that was vital and bore any resemblance to genuine Christianity was lost in the church, for the Christianity of the churches of England and Scotland, as also of the other denominations in Protestantism, has no more resemblance to the religion of the New Testament than a counterfeit dollar containing only ten per cent. of silver, is like a genuine coin.

Quakerism was evidently the result of Divine interposition and revelation, and was accompanied by signal instances of remarkable events, which proved God's approbation and love. Every impartial person who has carefully read the history of the first generations of Quakers, must have been convinced that every genuine Quaker possessed an internal, and also an external, circumstantial evidence of the truth and Divinity of his religion quite as clear and indubitable as the ancient Jews or primitive Christians had of theirs. The Quakers are the most practical and common sense people in the world ; they have developed the wisest maxims in the economy of human life, and they have done more than any other people to teach mankind how to live and how to die ; they have given the most convincing illustration of the fact that, with comparative ease, every working man of ordinary skill and industry may soon rise into circumstances of comfortable independence ; they, as a people, have done the greatest honor to the state of matrimony, and to all the relations of domestic and social life, and their entire history proves to demonstration that God's special interposing providence is over all people who obey and put their trust in Him. And there is one

debt of gratitude humanity will forever owe them, and that is they have given the most indubitable proof how well, how prosperous and how happy human society can exist without mercenary kings, popes, cardinals and bishops, also without hireling priests, ministers and pastors of any order, or of any denomination. Poor, lowly and despised, as they once were, they wisely and defiantly rose above the use or necessity of lawyers, doctors, politicians or civil rulers. With great despatch they became the owners of the land they cultivated, and of the houses they lived in ; they were, to a large extent, their own lawyers, doctors, and religious pastors; they, virtually, at least, consecrated their own religious sacraments, and solemnized matrimony ; they visited and prayed with their own sick, and when any one of their society needed help—in that case none of them said of the things they possessed, that they were their own, but distribution was made as every man needed ; they buried their own dead, and all prepared momentarily for their final resting place. Who can read the early history of the Quakers, and not be convinced that Quakerism, in its best and purest state, contained (so far as human agency is concerned) the elements of the whole world's conversion. But, alas ! how are the mighty fallen, how is the fine gold become dim, and the wine mixed with impure water. The present generation of Quakers scarcely bear the faintest resemblance in point of Christian simplicity, Godly power and efficiency, to their pious ancestors. The reason of this very extraordinary declination may be accounted for upon the following principles : The spirit of wisdom and good understanding came upon the Quakers in a most remarkable manner ; fools can tamely stoop to lick the very dust from the feet of the veriest tyrant, but "oppression makes a wise man mad," and being, as they doubtless were, goaded to madness and desperation by civil task masters, and a vile hireling priestcraft, who pretended to have the sanction and authority of the Bible for their mercenary conduct, the Quakers

allowed themselves to be driven to a most dangerous extreme in renouncing the use or right of all material sacraments, they were led to deny the supreme and absolute authority of the Scriptures, and insisted that the impressions and impulses of the mind pertaining to matters of faith and practice, in some particulars, were superior to the teachings of the Bible. Had they yielded up their judgment and will to the divine infallibility of the holy Scriptures, they would have learned how improper and how oppressive it was to the industrious poor for them to acquire wealth by what I can but designate villainous commerce, utterly unconnected with honest labor, they would have learned that all that which was taken from others, without the return of a full and fair equivalent, had to be most peremptorily restored, they would have learned that the wealth they had obtained, even by honest industry, had to be laid out according to the will of God, in promoting the Divine Glory, in benefiting and blessing suffering humanity, they would have learned that for them to acquire wealth by exorbitant profits, was in the same proportion to impovish virtuous industry. They would have learned that they could not serve God and Mammon,—and that the friendship of the world was enmity with God. They would have learned that they could not get wealth in the way carnal minded avaricious men get it, and have at the same time, the gift of the Holy Ghost to bless, sanctify, and make them happy—but they, to a certain extent, renounced the teachings of the Scriptures, to follow the *dubious* and mistakeable light of the mind; the consequence was, that when they saw themselves surrounded by society, one part of which was imbecile enough to part with the fruit of their hard toil without a full and proper equivalent, and the other part avariciously and circumventively absorbing wealth without laboring for it. The Quakers were not slow to embrace the favorable opportunity this unnatural state of society presented, and they then soon transferred themselves from the ranks of industrious

working men into those of the concentrators of wealth without right. The inevitable consequence was, that Divine spirit, by which the Bible was dictated, left them, and the life of God died away, and they became like painted sepulchres, fair and beautiful without, but within, dead men's bones and corruption. History informs us that in the Olympic games, some of the spectators would frequently roll golden balls on the course in order to divert the attention and thereby retard the speed of those they did not want to win the race. So it was with the Quakers, the wicked one rolled the golden ball before their eyes, and he continues, even up to this day, to roll the golden ball of ill-gotten wealth before them, and, as a people, (Balaam like) they became greedy of gain, and loved the reward of unrighteousness, so that at this day, though they have a name to live, they are spiritually as dead as the inhabitants of the grave ; and for them in their present fallen condition, to effect anything in the great work of converting the world, would be as impossible as it would be for a beautiful silver polished locomotive to run without fire or steam.

The venerable John Wesley inaugurated a reformation in Christianity, which deserves the most conspicuous place in all history for seventeen hundred years. By the blessing of God upon his abundant, well applied labors, he succeeded in rising from the grave of death (where blind, bigoted church authority had put it to slumber,) pure vital godliness. His views on doctrinal, practical, and experimental religion, were more enlightened than those of any other man since the days of the apostle Paul ; and his system of promoting civilization and happiness, was not surpassed even in the primitive ages of the church. At the time he commenced his course of usefulness, a great number of the bishops, priests, and pastors, in all Christendom, denied that the gift of the Holy Ghost was the common privilege of all true Christians. But Mr. Wesley prayed, and exorted his followers to pray,

and God gave him and multitudes of them, that Divine, precious gift, to enlighten and renew their minds, and then to qualify them for great usefulness in the church. Church authorities, whether we speak of national establishments, or dissenting denominations, in the blindness of their worldly spirits, presumed to sit, as it were, "in the very place of God," and most foolishly and impiously prescribed rules or standards of their own invention, by which to determine who should preach the gospel and be otherwise usefully employed in the church. They had the temerity to sit in council and determine upon the qualifications requisite for a minister; and like as many proud, silly, doting old grannies, inquired of the candidates for the ministry, what they knew of grammar, languages, mathematics, &c? But Mr. Wesley, (though he knew the great importance and value of human learning), was more concerned to know of those he employed in the work of the ministry, what is their parentage and character? how much good common-sense do they possess? what is their natural gifts and endowments? and, more than all these things, his inquiry was, do they love God supremely? does their religious experience raise them above the love of the world? are they willing "to spend and to be spent for those who have not yet their Saviour known?" will they "strive with cries, and groans, and tears, to save poor sinners from the gaping grave?" And, more than any other considerations, is there good evidence that they are called of God to this high and holy vocation? These in brief, were the kind of men Mr. Wesley sent forth as the messengers of the churches; and the soundness of his judgment was abundantly justified, for "the Spirit of the Lord God came upon them," and they preached the gospel with the Holy Ghost, and fire sent down from Heaven, signs and wonders following, and so mightily did the word of the Lord prevail, that multitudes of all classes, ranks, qualities and conditions of men were soundly converted to God, and brought into the

church, and so great was the moral and religious change which was produced, that it may be said, the Ethiopian was made white and the leopard changed his spots, so that all impartial men acknowledged that the hand of God was most clearly manifest in this extraordinary revival of religion.

No less an authority than Dr. Paley, said of Methodism that in many of its peculiar characteristics, it bore a striking resemblance to primitive Christianity. Dr. Chalmers designated Methodism, Christianity in earnest, and said it was God's last and best dispensation to man, and that the man who could not be saved by it, must be lost forever. Mr. W. contemplated this wonderful work of God with amazement, and he, and many other eminent Christians, believed the latter day glory was just beginning to dawn upon the church, and that the world would soon be converted. And with his principles, and with the energetic, wise and well applied means he brought to bear upon the masses of the people, should it not have been the case?

But, alas! how were his pious hopes disappointed, for, long before his death, in the deep distress of his sorrowful heart, he made the melancholy confession, that that vine which God had so manifestly directed and assisted him in early life to plant, and which he thought would take deep root, and send out its branches and bear fruit for the healing of all the nations of the earth, had brought forth wild grapes and apples of gall and bitterness. "I am," said he, in his farewell address to his society in Dublin, eighteen months before his death, "distressed; I know not what to do. I know now what I ought to have done sixty years ago. I ought to have said, here I am, and here is my Bible. All you who refuse to join me upon the principles revealed in this book, stand aloof from me. But the time is gone by, and I cannot do so now and not pull up the wheat with the tares."

In defiance of all Mr. W.'s utmost efforts, the economy of Methodism was so changed and perverted, even before his death, that

it was no more like original Methodism than the shades of evening twilight are like the splendor of noonday brightness, and every man whose opinions are entitled to respect will acknowledge that from the time of Mr. W.'s death till now, Methodism has continued to join in conformity to a vain, ungodly world, and in the same proportion it has lost the life and power of vital Christianity, till all rational hope of Methodism in its present condition accomplishing the benevolent designs of Mr. W. are entirely lost.

To understand the cause of the manifest decline in Methodism it may be well to inquire into the true philosophy of its unexampled success; and first of all, Methodism was favored with a very extraordinary manifestation of the presence and blessing of God; in no former epoch or revival of religion was the Divine Spirit so copiously and diffusively poured out as it was upon the primitive Methodists. For centuries prior to the time of Mr. W.'s public life, the rich men and merchant princes of the earth had lent their willing assistance to the school men of every succeeding generation to turn Jesus Christ out of His own house, (the church,) in order that, without interruption, they might pervert and use the church for the purpose of accomplishing their worldly schemes of pride and aggrandizement.

If any sensible man was bound to give an answer to the inquiry, what have the seminaries of learning been doing ever since they were established? he would be bound in truth and conscience to say their main business has ever been to show how sin can be compatible with holiness—how God and Mammon may be served at the same time—how men may find their way to happiness and Heaven, while they are in the way of death and hell. But there is a necessary, immutable and eternal law in Christianity, which precludes the possibility of men having the favor and love of God while the love of earthly things predominate in their minds. The characters I speak of refused to repent and receive salvation upon the only terms upon which it is offered, and the spirit of God and

holiness left them; and in their darkness and ignorance they commenced building a tower of their own, the top of which they fancied would reach to Heaven, but, after long centuries of vain toil, paid dearly for in the blood and marrow of the virtuous poor; they filled the church with a spurious Christianity by which the spirit of the world and the doctrines and commandments of men were substituted for the word and spirit of God Experience and the word of God taught Mr. W that "to obey was better than sacrifice and to harken to the voice of the Lord was better than the fat of rams;" he knew that the most ardent studies, the most extreme labors, together with all sacraments or ceremonies, could avail *nothing* in the sight of God. So long as there was the "bleating of sheep, and the lowing of oxen" disquiet'g man's moral sensibilities, on account of the heart and life remaining unsanctified to God, he, therefore, in consecrating himself to God, performed a *sine qua non* in Christianity, which few school men or rich merchants ever comply with. The consequencwas naturally, and as necessarily, as "the compressed atmosphere rushes through the opening crevice to fill a vacuum," so instantaneously did Jesus Christ and the Divine Father, by the power of the Holy Ghost, take possession of his heart, and rule and reign there without a rival; the quenchless flames of burning love to God and man imbued his entire moral and intellectual nature, and he became a burning luminary to chase the gloom of hellish night. Hundreds and thousands of his followers caught the same holy fire, and all combined gave a hopeful promise that the earth should soon be filled with the knowledge and glory of God.

Another cause of the great success in early Methodism consisted in the important fact that it was favored with a very able and efficient ministry raised up out of the masses of the people. No writers have ever done justice to the character and ability of those distinguished men who labored in the ministry with Mr. W. during the first forty years of Methodistic history, nor is there any

probability of any doing so until a light minded, silly generation shall pass away, who are forever attributing grave importance to the circumstance of a man's ability to pronounce correctly a, h, ah, and i, b, ib, in several languages. I give expression to a conviction matured by reflection and study, when I say that the primitive Methodist preachers were the ablest and most efficient body of ministers ever known in any church through all time. Great care was taken in their selection, that they should be men of virtuous parentage, and that even prior to their conversion they should be free from all criminal and scandalous crimes ; they were men endowed with superior natural gifts ; they had experienced sound conversion to God, and hence knew the high estimation of the human soul and the importance of true religion. They were men of faith and the Holy Ghost, and hence their ardent, quenchless zeal in the cause of their Divine master. Few of them could be regarded as men of learning, many of them had only a very imperfect rudimental education, and some of them, prior to their conversion, had scarcely any learning at all ; notwithstanding they soon became men of extensive knowledge and intelligence—acquired by extensive observation, reading and ardent study. They possessed a deep penetration into the deep things of God, acquired by much reading, prayer, holy living, personal experience and Divine illumination. Chemistry, mathematics, &c., were not chief studies with them, but those greatly wrong them who suppose they were ignorant of science. They did not despise on the one hand, or imitate on the other, the rules of eloquence as taught by men ; but all impartial men acknowledged that they were the most eloquent men of their own or any other age ; it has been said of them that they were linguists without lexicons, and orators without books. They were called to the work of the ministry by the spirit and providence of God, by the voice of the people, by the sound judgment of the aged, the wise and the good, and by a deep sense of duty and personal re-

sponsibility. They were able ministers of the New Testament, because they were mighty in the Scriptures ; and they became such by earnest, importunate prayer—by renouncing the love of all earthly things and putting on the Lord Jesus Christ, by Divine illumination and revelation, by preparing extensively for the pulpit in reading, writing, meditating and committing to memory, and by long, close, ardent study, by renouncing all dependence on human help, and by a believing act of the mind, in which they put themselves in connection with, and under the all efficient aid of the Holy Spirit of God. They ascended the sacred desk with fear and trembling from a sense of the near presence and majesty of God, and the sublime solemnity of the work upon which they were entering ; their very joints were loosed, and the pulpit in which they stood shook as with an earthquake, but they knew well where their great strength lay ; and God touched their lips as with a live coal from off the Divine altar, and at once they had the lips of the learned and the language of the eloquent, and with all the confidence of a true ancient Hebrew prophet, they could say "the spirit of the Lord God is upon me, because He hath annointed me to preach the gospel ;" they had the unction of the Holy One, and knew all things, and needed not that any man should teach them anything but as the Holy Ghost teacheth ; nor was their labor in vain, for results followed not one whit less extraordinary than the effect of apostolic preaching. For me to attempt describing the character and worth of these men, would be like an ignorant plebeian attempting to paint the sun. Nevertheless one remark further I must allow myself to make, that is, while other ministers were living in pride and luxury, (so much so, that their conduct justly merited the common adage of that day, "if a man becomes a doctor, let him kill a chicken, if a lawyer, let him kill a calf, but if a minister, let him marry a wife,") the holy men of God, of whom I have spoken, allowed themselves to be indoctrinated by such texts of holy writ as those found in 2d

Timothy, II c. and 8 v., "Be thou partaker of the afflictions of the gospel according to the power of God;" and again in Collossians, I c. and 24 v., "I rejoice in my sufferings for you, and in my flesh fill up that which is behind of the afflictions of Christ for His body's sake, which is the church;" Corinthians, I c. and 5 v., "For as the sufferings of Christ abound in us, so our consolation aboundeth in Christ?" and in 2d Corinthians, IX c. and 10 v., "Most gladly will I rather glory in my impurity, that the power of Christ may rest upon me, I therefore take pleasure in infirmities, in reproaches, necessities, persecutions, and in distress, for Christ's sake, for when I am weak, then I am strong;" and once more in speaking of the grand end and design of the poverty and suffering of ministers, 2d Corinthians, IV c. 10 v., he says, "always bearing about in the body the dying of the Lord Jesus, for we (apostles and ministers) which live, are always delivered unto death for Jesus' sake, that the life of Jesus might be made manifest in our mortal flesh. So then death worketh in us and life in you." It was from a conviction of the indispensable necessity of a lowly and afflictive condition in life on the part of ministers, which induced the first generation of Methodist preachers to renounce every earthly prospect, and leave friends, home, family, business, fortune, and all that was dear to them, and give themselves up to a life of celibacy, poverty, labor and great privation, in order that the Divine glory may be the more manifestly revealed in the salvation of men. Mr. Wesley soon acknowledged the hand of God in this new kind of ministry, and said, "who am I, that I should withstand God? Let Him do what seemeth Him good;" and his convictions became so confirmed in the utility of lay ministry, that no language could ever induce him after to take one step in the direction of establishing seminaries for the training of ministers; and on one occasion when the archbishop of Canterbury had warned all the clergy of the church of England to be aware of that notorious John Wesley, who had profaned

religion by employing mechanics and laborers to preach the gospel; Mr. Wesley's language, in a letter to the archbishop, was, "while you are disputing about the proper line of succession ministerial qualifications, baptismal regeneration and numerous other questions of mere secondary importance, give me twelve men, educated or uneducated, who love nothing but God, and fear nothing but sin, and we will go through these realms and take them as by storm; meantime, if you can find any laboring in the work of the ministry, in connection with me, who do not know more of sound Scripture Divinity than nineteen-twentieths of our brethren in the ministry of the church of England, I will cast them off; they shall no longer labor with me;" and at a time of conference, when one of the preachers had been pleading for university education for ministers, on the ground that it made men refined and genteel, Mr. Wesley, in his reply, remarked that, "as regards that argument, all those who labor with me in the ministry have as much business to be gentlemen as they have to be dancing masters."

Another element of the extraordinary success of the first Methodists consisted in the moral influence which was brought to bear upon society on account of the goodness and benevolence of Mr. Wesley and his followers. It has been said that "genuine Christianity always administers largely to the wants of the poor—but spurious Christianity takes from the poor to feast and aggrandize the clergy." A worldly-minded, avaricious clergy have done more to promote infidelity and profaneness, than all other causes combined; on the other hand, for a church properly to provide for the poor, is a more powerful agency in promoting true religion, than even the gift or power of working miracles. Mr. Wesley knew well that, in order to win men over to embrace the gospel, means must be used giving effectual proof of love and good will, by supplying man's temporal wants. No man ever believed in a community of goods and property, more rationally and scrip-

turally than the founder of Methodism, for his rule was, that none should want anything while others possessed enough and to spare; and in establishing a society, his very first care was to provide for a daily and weekly distribution to all who were known to be in needy *circumstances*; and in order to provide for this, his advice to all his followers was, apply yourselves to some proper industry to earn all the money you can; in the next place, adopt a frugal economy in living, and save all you can; and in the next place, having got and saved all you can, give all you can to relieve the wants of suffering humanity and to promote the spread of true religion No man could ever say with more consistency than he could, "'Be, ye followers of me, even as I am of Christ,' I want you to do as I do; I preach the gospel and serve the church in every way I can, without receiving any man's gold, silver or apparel; I have made large sums of money—in one instance as much as £20,000 in one year—but I give it all away again, and I am as poor at the end of every year as I was the preceding; and I could as soon think of going to Heaven with the sin of murder or adultery upon my conscience, as I could hope to go there after living in the neglect of any one of the three rules of getting all, saving all, and giving all." And to his death he insisted that one main cause why the Divine spirit was not more abundantly poured out was, because the Methodists had followed the example of other churches and shut up the bowels of compassion against their poor and needy brethren.

he success of the primitive Methodists was the result of their pious, well directed labors uniformly employed to promote the salvation of men. A pious Presbyterian lady once inquired of the celebrated H. Moore the cause of the unexampled progress of Methodism; the reply was, "Madam, we are a working people, and we are all at it, and always at it." Up to the time of Mr. W., well nigh all the Protestant denominations were following one of the very worst evils of Popery; in proscribing and holding

in silence and inactivity all the pious talents of the church; how ever well qualified any layman might be, if he did not, in the estima tion of the church authorities, come up to some mere human standard of eligibility, he was not allowed to preach the gospel or take any official part in conducting public worship; but Mr. Wesley's experience and judgment taught him that the very essential life of Christianity consisted in goodness of character being exemplified in active benevolence; and that the power of vital goodness could no more exist in the mind of a professing Christian without benevolence, than a candle can burn without oxygen or carbon. He soon became convinced, moreover, that every true church of Jesus Christ contained within itself all the means and talents necessary for its own edification and extension ; his first concern, therefore, was to develope and then employ all the means and agencies of usefulness in his society. He divided three kingdoms into circuits, and appointed suitable men to preach the gospel, as the Holy Ghost gave them utterance, in every city, town and village throughout their respective stations ; by means of these holy evangelists, properly so-called, the gospel was brought to the very door of well nigh every individual ; and as these holy, disinterested men labored in the strength of the strong hand of Jehovah, multitudes of sinners of every class were brought out of the world to join the Methodists ; these, in every place, were divided into classes of from twelve to twenty members in each—one of their number, best qualified to instruct, edify and watch over the rest, was styled the leader, who was taught to regard himself as an under shepherd, whose business it was to watch over his little charge, as he that must give an account of himself, to God ; all the members of these class meetings experienced or groaned and travailed as in birth, till they did experience the indwelling of the Divine Spirit ; to attest in the clearest and most indubitable manner their adoption into the favor and family of God, they were all joined together in holy covenant, and by

the ties of Christian affection and love, faithfully to watch over and promote each others' best interest. It may truly be said of them they dwelled in love, and God dwelled in them, and hence they had fellowship one with another, and their fellowship was with the Father, and with his son Jesus Christ ; and if there is a place on earth where God condescends to meet with and reveal Himself to frail human beings, I hesitate not to say, it was in those ancient class meetings. I would be admonished of the sacred character of the subject I am speaking of, but it is highly probable that the Jewish high priest, when within the holiest of holies, standing before the mercy seat, and favored with hearing the mysterious Voice speaking from between the cherubims, was not so highly favored by the manifestations of the Divine presence, as these devout worshipers were. It is not within the province of the press or pulpit so effectually to initiate believers into all the minutia of Christian duty and privilege, as these meetings are calculated to do, for that spirit of genuine piety which these class meetings inspired, and that pure, social, intimate acquaintance all the members had with each other developed every kind of talent in every individual member, and then gave those talents abundance of suitable employment ; They brought to full view all the wants and weaknesses, and then found the means of feeding the hungry, clothing the naked, instructing the ignorant, relieving the oppressed, elevating the degraded, and saving the lost.

That most curious of all mechanical inventions, the mathematical weaving loom, which consists, it may be, of four thousand parts, and comprising every kind of known mechanical motion, all moved by one pinion two thousand times a minute, and with the exactness of the shade on the sun dial, but this complex machine did not so fully answer the designs of its patentee as did the entire economy of Methodism realize, and even surpass, the most sanguine expectations of its venerable founder, for it brought the gospel to the poor and most degraded, and then to all those

who complied with its instructions it brought Christianity to bear upon all the faculties and passions, and upon the entire duty of man, in all the relations in which he could stand, to his fellow creatures and to God. Methodism was a boquet of sweet, beautiful flowers presented in a vase of burnished gold; those flowers were the precious truths and privileges of the gospel peculiar to Methodism revived and propagated by Mr. Wesley, but which has withered and decayed in every other denomination; the golden vase, in which the flowers were presented, was the genuine Christian benevolence which accompanied Methodism wherever it was introduced. The care manifested by Mr. Wesley and coadjutors for the welfare of all who joined the Methodists was not confined to temporal or spiritual things, but special care was taken that suitable books should be put into the hands of all who needed them , the result was that a very extraordinary improvement took place in the character, conduct and circumstances of all those who joined Mr. Wesley. This most manifest and gracious change coming upon the vilest and most degraded, seemed to say to all the well disposed, "Come with us, and we will do you good ; for it shall come to pass that whatsoever good the Lord shall do unto us, tbe same good will we do unto you." It was the benevolence of Mr. Wesley's character which gave him such a wonderful power and authority over the minds of men, and because he was justly regarded as the friend and father of his people ; at his bidding, the whole of his followers obeyed the word of the Lord, and went out everywhere, not only into the highways and hedges, but into the streets and markets, the lanes, fields and alleys, to reprove sin wherever they saw it abound, and by holy living, and by well-timed exhortation and counsel, to recommend men everywhere to be reconciled to God. It may truly be said the pious primitive Methodists rolled up their sleeves, and went down into the lowest sinks of human wretchedness, and elevated the most abandoned into a condition of virtue, honor and happiness.

But, alas ! every good thing in this world contains the seed of decay and desolation, and Methodism was not an exception. The seeds of Methodistic decline will be found in the following reflection : The venerable John Wesley was the greatest of all reformers, and one of the very best of men, but taking into account the prejudice of education and the gross ignorance of the age in which he lived, he must have been more than human, had he kept himself free from all mistake and error; he was a man of profound knowledge of men and things, and he possessed a deeper and more comprehensive penetration into the things of God, than any other man of his own time, or since ; nevertheless, there was a few things upon which his mind was in need of clearer light,—for instance, he possessed no clear, definite comprehension of the just and equitable relation in which the industrious classes stood to the wealth of the country in which they lived; he believed, indeed, that wealth ought to be much more equally divided, and had his mind been enlightened upon the subject, he might have laid down a few simple rules which would have secured to the industrious classes the fruit of their own labor, which would have ultimated in avoiding the demoralization which is the invariable result of the extremes of poverty and wealth ; but he was as dark upon this subject as his holiness, the Pope of Rome, or the archbishop of Canterbury, or ninety-nine per cent. of all the gentlemen who have passed through seminaries of learning; hence, all the remedy he had for an evil which had demoralized all society, was to recommend that his followers should do as he himself did, namely, get all they could, save all they could, and then give all they could, but he might have as well attempted to cure a carniverous dog of worrying sheep by feeding him occasionally with live blood, as to suppose that men, who obtained wealth by extortion, fraud and circumvention, would ever lay it out for any other purpose but that of their own pride and aggrandizement. He, therefore, left the world very much as he found it,—that was

like wild animals preying upon and devouring each other. Another subject upon which his mind was in darkness was that strange anomaly, ministerial ordination. I know in how much mystery the subject of ordination is enveloped, but I know also that every attentive student of the Scriptures can perceive a reason, an utility and a necessity connected with every instance of ordination and imposition of hands mentioned by the inspired writers; but when we read the Bible upon this subject, and compare it with Mr. Wesley's own account of its origin in the Methodist church, we may well say, how is the mighty fallen—how is the giant in knowledge become as feeble as an infant of days—how is profound scholarship confounded by the plainest dictates of common sense. Circumstances brought it to the mind of Mr. Wesley that some of his brethren in America needed ordination, in order, forsooth, to qualify to administer the sacrements, but he could not prevail upon the bishops to consecrate by imposition of their *sacredotal* hands, and to relieve himself of this difficulty, strange to say, the man of one book, the very man who, of all others, would not allow himself to be diverted one hair's breadth from the Bible, was led to believe, from reading Lord King on the discipline of the primitive church, that he himself was an elder and a presbyter, and as such, had as much right and authority to ordain as any man on earth—wonderful discovery, indeed ! why, every general reader ought to know that while Lord King developed much learned ignorance about the Greek church in its fallen condition, that he was as ignorant of the discipline of the primitive church generally, and of ordination and the mode of administering the sacraments of the Lord's supper in particular, as the most unlearned ; nevertheless, Lord King's book was mainly instrumental in leading Mr. Wesley to adopt this learned ecclesiastic farce, which may well be designated a turnpike studded with numerous gates which easily open to pass into the ministry the unworthy and the worthless, but which seldom

opened to admit faithful men of God. Nevertheless Mr. Wesley, assisted by a few other ministers, ordained brother T. Coke, and sent him to ordain Asbury and others in America. I cannot assert how far the mind and judgment of Mr. Asbury assented to this novel idea in Methodism, but this much is really clear, that he was the very man, of all others, who strangled and nullified the utility and Divine authority of this new kind of ordination from the first. Mr. Asbury was a sound Bible scholar, and a faithful servant of God; he knew well that all the learned parade about the antiquity of the institution was only a rope of spiders' webs and sand, which crumbled like dust the moment it was touched; he also knew from the Bible that if there was any Divinity connected with this new fangled notion, he had a right to expect that some change and improvement would pass upon him, or that some gift or endowment would be imparted, in some sense analogous, to the high sounding language used by the person ordaining. But, alas! he tells us he felt no difference,—he was, in all respects, the same as he was before. God had given him authority to preach the gospel, and surely to perform every ministerial function, and he needed not the imposition of the hands of any inspired man. Another mistake the founder of Methodism made consists in the kind of church government he adopted for the control and guidance of his followers. As frequently intimated in this pamphlet, the government of the primitive church was a theocracy, aristocracy and democracy, but Mr. Wesley, (as every candid person must admit,) from the purest motives, left out of his principles of church government everything of a democratic character and adopted a bad kind of *absolute* form of government, rendered all the more dangerous because conducted in private. If all men, or even men in general, were as good and benevolent as Mr. Wesley, no kind of government could scarcely be wrong or improper, but, the fact is, very few men have proved themselves worthy of that unlimited confidence which would be needed to make men yield the control of all civil and religious affairs to any

select few who may attempt to exclude from their presence those whose interest was involved in their course of action.

Ministers have been declined in the following manner : Good ministers have been compared to a sensible woman who, in order to make good bread, used good flour. Ministers of a nominal character, without the converting grace of God, are like a woman who would attempt to make good bread out of flour mixed with saw-dust. Immoral ministers are like a woman who would propose to make good bread of flour mixed with arsenic. If any man on earth ever deserves to be classified with good ministers it was John Wesley ; but, strange to say, he made the mistake of taking the flour and making it up in private. It is true, Mr. Wesley was infinitly above all low, sordid motives, in this as well as in every other instance of a long, eventful life, but his knowledge of the history of mankind ought to have admonished him that church affairs conducted in private, were, under all circumstances, liable to great abuse. How far the several Methodist conferences can be chargeable with mixing saw-dust with the flour will best be determined when the reader calls to mind that the Methodist church in America, at least, is now governed by bishops, traveling elders, and dear pastors; in leaders' meetings and quarterly conferences, and yearly and general conferences. In each of these several conferences and leaders' meetings, the voice of the people is virtually and for all valuable purposes most effectually excluded. "Tell it not in Gath nor publish it in the streets of Askelon," the Methodists have got those offences to God and enemies of religion called universities and seminaries for the training of men for the ministry. As a natural consequence, their pulpits are largely supplied by the young, the inexperienced, and incompetent, and the people are fed with stray mixture of chaff and sawdust, the poison of asps and the apples of Sodom. In seventy years the wages of some of the pastors has been increased six to seven hundred per cent. while in some

instances, good, pious men have scarcely enough to sustain themselves and families in respect and comfort—rich men are set up and honored while the poor are neglected, despised, and forsaken—class meetings are very seldom attended. Godliness, it is to be feared, is greatly on the decline with all these and many other not mentioned unfavorable symtoms; the economy of religion as promulgated by Mr. Wesley, and the first generation of the Methodists has continued to this day to produce its salutary effects, and on account of this there still remains as much and probably more of the life and power of Godliness among the Methodists than among any other people now on earth. Yet what I call conference Methodism is destroying all the life and power of godliness and fast reducing the most extraordinary and most effective work of God to a mere level with other Protestant denominations.

Numbers have their apprehensions alarmed that all is not going on right, and they are asking delegations to conferences, of course to witness for themselves how far this business of mixing saw-dust with the flour, is carried on.

It would appear from this brief exposition of the tendency of every religous system to retrograde and fall into corruption and demoralization, that every good man should use his best efforts to reform and model the church upon the following principles, namely:

1. The law, justice, truth, simplicity, patriotism, and disinterestedness of Moses the man of God.

2. The doctrine of the free sovereign grace of God in Christ Jesus to justify and save all true believers, agreeable to the best school of the Presbyterians and the writings of the Apostle Paul.

3. The efficiency of Divine grace to save to the utmost, even in this life, as taught by Wesley, Fletcher, and the uniform teachings of the inspired writers.

4. Initiation into the church by immersion in water on a con-

fession of faith, in accordance with the practice of the Baptist denomination, and the evident teachings of the Bible, and the usages of the primitive church.

5. The means of spreading and promoting religion used by Wesley and the two first generations of the Methodists.

6. The pure theoretic, aristocratic, and democratic form of church government, adopted by the pious Quakers with their mutual love for, and tender, watchful care over each other, so entirely in unison with all the teachings of Christ.

7. A lay gospel ministry of a promiscuous character, to consist of men and women, young and old, rich and poor, learned and illiterate, even whomsoever the spirit and providence of God, and the voice of intelligent piety should call into the ministry, and who were willing to preach the gospel purely from a principle of love to the gospel and the souls of men, and without fee and reward, after the example of the Waldenses, the Quakers, the early Methodists, and in conformity to the teachings and example of Christ and the first ministers of religion. When the church shall be established upon these principles, "Zion will put on her beautiful garment of holiness and get upon the tops of the mountains and cry to the cities of Judea, 'behold your God!'" Christianity will then take the wings of the morning and fly to the uttermost parts of the earth.

CHAPTER XI.

1. Every working man should make it his constant study to direct his course of action so that all men should be induced either by choice or necessity, to apply themselves to honest physical labor, and nothing can accomplish this so effectually as to

come to a fixed resolution, "never to work for another man," this simple rule if it were uniformly acted upon, would most inevitably compel every man to do his share of labor. It may be you may want assistance in the execution of some undertaking you cannot perform alone, in that case ask yourself what is the real value of a man's labor to you ; when the profits of your undertaking is properly estimated, ask yourself how much will enable him to live in comfort, and to assist him in purchasing that which God in his providence, doubtless designs for every family—a dwelling house and a parcel of ground. Ask yourself how much you would like to receive, if your services were wanted by your neighbor? put these three questions to yourself whenever you employ men, and you will know what will be an equivalent for labor, and what you ought to receive when you work for others. Upon these principles only, can it be said, a man works for himself.

2. Learn to become merchants and know how to buy and sell, and train up your children from early life to do so. Never allow your daughter to go servant, even to the richest families. The practice of servitude originated with captives taken in war, and with persons so degraded that they had lost caste in society. Servitude of this kind is unnatural and a great hardship—and, to every honorable mind, a great humiliation,—it unduly degrades those who serve, and vainly exalts those who are served. Rich people will not allow their daughters to become servants, and surely the virtuous poor should not do so. For a mother and her daughter, (however rich,) to perform their own domestic duties is true nobility and real happiness. If any be sick or from any other circumstance need your assistance, go and serve them upon such terms as you are willing that they should serve you when similarly situated.

3. Never allow your children to work in any factory, unless it is some small establishment, where the families of the proprietors are regularly employed, and where wages are regulated by

profits. Take your children and gather wild fruits, roots and herbs, but never send them to a common factory. I do not stop to reply to the silly objection such as, "What would become of the manufactoring and commercial interest, if this advice were acted upon?" The degradation which large manufacturing establishments have produced, is a sufficient reason for every civilized government throughout the world, to put a veto upon such establishments forever.

4. Never manufacture or deal in any kind of articles which you have good reason to believe would be injurious to your fellow man

5. Avoid as much as possible, dealing with very large manufacturing and business establishments; prefer dealing with small concerns mainly carried on by the industrious.

6. Avoid the company of atheists, infidels, tricksters, gamblers, theatricals, and all venders of strong drinks, and all scheming idlers living without labor.

CHAPTER XII.

I do not know what the opinion of the reader may be relative to the counsels given in the preceding pages, but I firmly believe they contain more valuable suggestions bearing upon the best mode of the working man improving his circumstances and condition in life, than can be found in any other human author Every man who will reduce to practice the few simple rules herein laid down, will soon find himself greatly improved in mind, body and estate ; yet if I did not add one word ; all I have said would only be of trivial importance. In conclusion, therefore, of this well-intended effort to promote the well being and happiness of men, I earnestly exhort every industrious working man to strive, by the assistance of Divine wisdom and grace, to glorify God in all they think, speak or do. The assembly of "Westminster divines" have wisely said that the "chief end of man is to glorify God, and enjoy Him in time and forev

er." But what is it to glorify and enjoy God? This is a question no unregenerate mind can comprehend, and therefore cannot explain, "For there is a path which no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it." Job 28c. 7 and 8v. Human knowledge can not throw one ray of light upon the subject: a man may be thoroughly skilled in mathematics, philosophy, history, language, science, and all learning, but the mind remains as dark as the mole or bat, upon this sublime subject, "for the natural man cannot know the things pertaining to the spirit of God, for what man can know the things of a man save the spirit of a man within him, even so the things of God knoweth no man but by the spirit of God." I might quote a large portion of the Bible, to show that it is not in the power of any man to answer the end of his being, until he personally experiences what the inspired writers variously designate "repentance," "conversion," "justification," "being born again," "regenerated," "created anew, after the Divine image, in righteousness and true holiness." If we carefully contemplate every object in created existence, animate or inanimate, every thing is found to glorify God according to the mode of its being and its peculiar instincts, because in the eye of reason they all set forth and proclaim the being, power, wisdom, and goodness of God. Man, especially in his state of primitive innocence, was such an amazing exemplification of the glorious being and perfection of his Creator that the morning stars sang together, and the sons of God shouted for joy. But man, of all created beings, in consequence of disobedience, fell from that exalted condition in which he was created, and such was the nature and result of that disobedience, that he immediately lost the knowledge and moral image of God in which he was created, and in the possession of which he was induced to adore, love, serve and glorify

God every moment, and to the utmost extent of those perfect faculties his Creator has endowed him with ; but sin marred this most perfect workmanship of the Divine fingers, and effaced the moral image of God from the soul, enshrined man's intellectual faculties in gross darkness, vitiated and polluted his entire nature, and blighted his every hope and prospect. But when a man experiences the regenerating power of Divine grace, he receives in himself all that for which Jesus Christ lived, died and rose again to accomplish, and he feels in his inmost soul created anew to good works to praise and glorify God. I cannot explain to the unconverted, what a man feels when this work of regeneration is effected, for we cannot explain the peculiar melody of the morning lark to a man who had only read that bird's natural history, but the moment he is brought within the sound of the sweet melody of that songster of the heavens, he knows in a moment, that is the morning lark ; we could not explain to a mere reader the inimitable fragrance of the April violet, but the moment such an one sees that flower and inhales its fragrance, he says at once, this is the April violet. Maternal love may be lectured upon for years, but none but the mother can understand what it is.

A man who had only read of gold, could form very inadequate conception of that precious metal, but as soon as it was submitted to his investigation, he would be able to distinguish it from every other commodity ; so it is with the individual who receives a revelation of God's mercy in Christ Jesus to convert his soul , he is ready to say like Pythagoras, " I have found, I have found it." Philip, when he found Jesus, knew it was He of whom Moses in the law and the prophets wrote and spoke ; the Samaritans said " now we believe, not for thy saying, but because we have seen Him, and now know for ourselves that this is the Christ." And this personal certainty is still made more so

by experience; for instance, there are three distinctive necessities peculiar to humanity—a desire of virtue, fear of death, and a dread of annihilation—but when the soul experiences regeneration, there is an immediate consciousness of virtue, for the love of God (in which is included love to man) is shed abroad in the heart by the Holy Ghost given unto him. The fear of death is removed, and the soul can rest with confidence upon the word, "he that believeth in me shall never die." Furthermore, when this change is wrought, condemnation, the result of guilt, is removed from the mind, and the soul is filled with inward peace and joy in believing; those sordid affections which bound the heart to the world and sin, are now placed upon holiness. Heaven and God, and the entire moral, intellectual and sensitive nature of man in that day cries out—"oh! Lord, I will praise thee, for though thou wast angry with me, thine anger has been turned away and behold thou comfortest me"—resting exclusively in the atoning merits of that sacrifice made by Jesus Christ for the sins of the world, the spirit of God witnesses and attests his adoption into the divine favor and family, and he cries out "my soul doth magnify the Lord and my spirit rejoices in the God of my salvation. The spontaneous effusion of the newly converted soul consists in ardent desires for all men to taste and see how good the Lord is; and he breaks out—

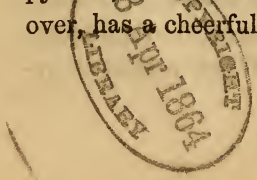
"What shall I do to make it known
What Christ for all mankind hath done.

Oh! for a trumpet voice on all the world to call,
To bid their hearts rejoice in him who died for all."

Then, and never till then, can any human being understand what it is to honor and glorify God. It is to the regenerate the Apostle says, "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness unto his marvellous light." (1 Pet. 2 and 9 v.) When a man of re-

fined tastes and sensibilities becomes acquainted with some very choice production in the fine arts, a desire is excited that others may come and see and participate in the exquisite pleasure When a good man is presented with some mechanical invention of great utility, the natural desire is that the praises due to the beneficent inventor should be diffused far and wide, that all may wonder and admire ; when a sick dying man has been restored to health by means of extraordinary skill of a physician, he makes it a constant duty to be extolling the wisdom of the author of his cure, that the physician may receive all the credit due to him, and that others may come and receive a like benefit. So, when the true penitent believer experiences redemption in the blood of Christ, even the forgivness of his sins through the infinite mercy of God, he is ready to exclaim to all around, "oh come and bless the Lord with me, and let us extol his name together." Then it becomes the main business of his life to glorify God in his body, by using all proper means to keep it in health and longevity, and in adorning it in meekness and gravity as becomes godliness, by keeping it in purity, cleanliness and chastity, even as the Temple of the Holy Ghost, and a servant, not a slave to the moral and intellectual nature. The regenerate man glorifies God in his mind and spirit by controlling and keeping in due and proper subordination all his passions and appetites, and in exemplifying the grace and virtues of meekness, patience, gentleness, goodness and cheerful resignation in all things to the will of God. Such a man glorifies God when his entire character and conduct is such as is calculated to lead others to a knowledge and enjoyment of God.

Every such man, in the nature of the case, is a blessed and happy man, for he answers the end of his being on earth, and moreover, has a cheerful hope of everlasting life in Heaven.



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Page 3, second line from top, read, which religion the Holy Ghost, &c.
" 39, third line from top read, when by doing so, &c.
" 47, third line from top read, ruined worlds, &c.
" 63, fifth line from bottom read, a lay ministry, &c.

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